The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

The Cooperation of Religions	169	Rime for Our Lady (*verse*) William J. Dammarell	184
Week by Week	171	Communications	184
Lest We Forget — John Moody	173	Seven Days' Survey	186
Mass Executions — John P. McCaffrey	176	The Play — Grenville Vernon	193
In Our Archdiocese — A Layman	178	The Screen — James P. Cunningham	194
Behold: One Star! (*verse*) Raymond E. F. Larsson	180	Books — T. Lawrason Riggs, Virginia Chase Perkins, Carl Joachim Friedrich, Clifford J. Laube, Euphemia Van Rensselaer Wyatt	195
Case History — Albert Lynd	191		
The Unpossessed (*verse*) — Siddie Joe Johnson	182		
One Hundred Books	183		

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

THE COOPERATION OF RELIGIONS

ON THE occasion of his eightieth birthday, a dinner was held in New York, December 2, in honor of the Reverend Arthur J. Brown, D. D., by the American Committee on Religious Rights and Minorities, of which he is the chairman, and the Church Peace Union, in the work of which he has taken a leading part. Dr. Brown is likewise the secretary emeritus of the Presbyterian Board of Foreign Missions, and the author of a large number of books dealing not only with the special interests of his own denomination but also with the serious problems which all forms of the Christian religion are facing in the revolution-stricken world. It is his long leadership, as the chairman, of the highly important American Committee on Religious Rights and Minorities, however, which is of special interest and value to American Catholics, who not only joined heartily in paying honor to this stalwart octogenarian religious leader with his other Protestant and Jewish friends and co-workers for his accomplished labors, but unite as well in the hope and belief that the collaboration of religious forces represented so effectively in the American Committee on Religious Rights and Minorities will, under his continued leadership, not merely go on as in the past, but will enlarge and strengthen the scope of its activities.

This committee was formed in 1920, under the more restricted name of the American Committee on the Rights of Religious Minorities. It came into existence because shortly after the end of the World War there was a recrudescence of religious persecution in many countries, in spite of the solemn obligations entered into by practically all the nations to protect the rights of their religious minorities. As one of the first statements made by the committee put the matter, "It might have been supposed that the struggle for religious liberty had been won among civilized nations; that the world had come to recognize that the right to

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worship God according to the dictates of one's conscience is among the inherent rights of man; and that any constraint by either Church or State upon those who prefer their own faith is repugnant to every enlightened mind." But this supposition was a great illusion. Hardly had the first wave of optimism created by the end of the long agony of the World War swept through the world, than reaction followed fast. Minorities of Lutherans, Baptists, Jews, Unitarians, Presbyterians and Roman Catholics, formerly part of the population of the province of Transylvania, as part of the Austro-Hungarian Empire, were transferred to the jurisdiction of Rumania, where the Greek Orthodox Church was the state religion.

These minorities, and others in several other countries, all of which had subscribed to treaties granting protection of their rights, soon became the victims of studied neglect of those rights, or of flagrant violation of them. And these innumerable cases of injustice, and often of violent persecution, created focal points of infection, by the poisons of hatred and ill-will, which spread far and wide. Moreover, the wholesale persecution of religion in all its forms, initiated by Russia, soon became a world problem of the gravest character, although its true significance was for long neglected by statesmen and publicists. That fundamental attack upon religion, not merely because of the irritation caused by religious minorities, but because religion, even when it was embraced by a majority of a nation's population, was denounced and opposed by tyrannical dictators, spread from Russia to Mexico, and is now raging in Spain, and threatens to invade many other lands.

It was because of this vast extension and increasing depth of the religious problems of the world that the American Committee enlarged the scope of its work. It became the American Committee on Religious Rights, as well as Minorities, in order that it might deal with the major aspects of the problems presented by the ever-increasing growth of the anti-religious movement throughout the world, notably in Nazi Germany, where all the elements represented on the Committee, Protestant, Jewish and Catholic, beheld their German brethren oppressed or persecuted. What the committee thus gradually became was an interconfessional, non-official instrumentality for enlightening and arousing American public opinion as to the gravest of all the problems faced by humanity today. Its membership is, and always has been, singularly representative, on a national scale, of the leadership, both ecclesiastical and lay, of the various religious forces of the American nation. Catholic bishops and priests and laymen are united with Protestant and Jewish clergy and laymen firmly and continuously to support religious liberty and religious and human rights. In 1922, and in 1924, the committee sent its own representatives, selected from its membership, to make personal investigation of conditions in Rumania, and elsewhere in Europe. It did the same thing in regard to Mexico. Keeping closely in touch with all the principal committees and other agencies devoted to the study of the complex problems of the religious situation throughout the world, it has firmly established itself with the American press, and the American public, as a trustworthy and unbiased source of information.

The committee recognized from its beginning, and has ever kept in view, the fact that political factors are often associated with religious ones in the many problems it deals with, but it is scrupulously careful not to entangle its own activities with political or nationalistic motives. It never concerns itself with the nationalistic aspirations of minority groups, or the political claims of majority groups—as in Mexico—that are suffering religious persecution. It strictly limits itself to the sphere indicated by its title. It unequivocally seeks to inform the American public as to the facts where its careful investigation convinces it that minorities, in some nations, or even majorities in other nations, are being deprived of their religious liberty, hoping that these facts will arouse public opinion that will be helpful to the cause of religious liberty. Also, the committee is vigilant to expose, and to oppose, any efforts that might be made in our own country to inflame religious prejudice that would threaten our own religious liberty.

The enheartening message of President Roosevelt from Buenos Aires to the peoples of America —and, indeed, to the peoples of all the world— was based upon the foundation of the primary truth which this committee is pledged to defend, namely, that the faith of the Western World that peace may be attained "will not be complete if we fail to affirm our faith in God. In the whole history of mankind . . . the human race has been distinguished from other forms of life by the existence—the fact—of religion. Periodic attempts to deny God have always come and will always come to naught. In the constitutions and in the practise of our nations is the right of freedom of religion. But this ideal, these words, presuppose a belief and a trust in God."

The Committee on Religious Rights and Minorities, therefore, fulfils one of the most important, and necessary, functions of the citizens of a free nation faced by the menace of a spirit of anti-religious hatred, bigotry and tyranny more powerful than the world has ever witnessed before. Such citizens cannot leave merely to their government the duty of protecting the fundamental institution of religious liberty. They must be vigilant on their own behalf. No better ground for the cooperation of Protestants, Jews and Catholics can be imagined. May Dr. Brown and his committee receive our united support!

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Week by Week

WITH the President off to Buenos Aires, attention was given a number of straws seemingly indicative of the trend. Would there be an attempt to revive the blue eagle? The answer depends upon what "industrial coordination" is taken to mean. Major George L. Berry's published statements do seem to indicate legislation sufficient to put into effect something like the codes. But the conference called for December 10, which some major industrialists have already refused to attend, might lead to a demand for voluntary adoption of employment and wage standards. The great difficulty here is the lack of a solid and effective non-political organization of small businesses. Without this a satisfactory solution of the problem will be most difficult to find. Certainly there is no need at the moment for more emergency legislation. Forthcoming laws should obviously be framed in the consciousness that there is no immediate pressure, and should reflect lengthy and careful discussion. In this connection, the critique of the Social Security Act by Mr. William Green is an interesting document. Some of his suggestions may be strictly pro domo, but others do embody points of view that should have been threshed out by Congress before the Act was passed. This fact needs stressing because too large a part of the electorate chronically ignores the necessary connection between social legislation and prices. To date we have been fortunate in that the cheaper money and higher prices of the recovery period have affected adversely only the small group dependent upon fixed income. How to keep other and larger sections of the population above inflationary waters is the major question before the house, and we all need to remind ourselves that the answer will not be an easy one.

The Trend of Events

CARL VON OSSIETZKY, who received the Nobel peace prize, is a tragic and much debated figure. He served bravely as an officer, and was so appalled by his experiences at the front that he became the very incarnation of pacifistic idealism. One effort to serve the cause of peace brought him into direct conflict with German law, and he was sentenced to prison after what was undoubtedly a fair trial. A presidential pardon led only to capture by the Nazis, who have kept him in a concentration camp until just a few weeks ago. His arrest and punishment were savage acts of fanatical nationalist violence; and one may rejoice that the end of it all has been world-wide recognition which no angry protests from Berlin can tarnish. We shall all hope that it will be possible for Ossietzky to gain his freedom from the Third Reich, so that he can follow into decent exile the many fine Germans who are already outside that fortress of violence, militarism and suppression. But one cannot let the occasion pass without noting that the so-called enlightened—and even the so-called Christian—world has done precious little to effect the release from prison of a number of those whose names belong on the roster of the world's finest men. Their crime was that they cherished in particular the rights of the common man and the efficacy of the common law. Of one among those we know that his life for the past three years has been virtually incessant torture. Confronting that record, one is sometimes not sure who is the worst offender: the brutal opportunist who now governs Germany, or the free citizen or leader outside who has forgotten what should be rather obvious esprit de corps. At any rate Ossietzky, reputed to be broken and tubuercular, has won a prize, if not his freedom.

The Ossietzky Award

THERE have been so many authentic boasts up and down the country of improved traffic conditions and the rise of safety-mindedness among the general population, that one is a little dashed at the bald figures of the National Safety Council report on the first ten months of 1936. The Council estimates that the established rate of fatalities will result in a total of 37,500 motor-accident deaths by the New Year—an all-time record, and 500 above the 1936 total. It needs the comments and qualifications of the Council's statistician, Mr. R. L. Forney, to allay the half-incredulous horror which this comparison evokes in any reader who had confidently, and as it seemed reasonably, hoped for better things. Mr. Forney points out that this increase in itself is small compared to that of most years covered by fatality statistics. For instance, 1936 showed an advance of 900 over the figure for 1934, whereas that year itself had the sinister distinction of marking about 5,000 more deaths than its predecessor. Secondly, the increase in the base on which the percentages of fatalities are computed is an absolute and ascertainable fact. Mr. Forney cites the "motor travel, measured by gasoline consumption," which indicates a rise of fully 10 percent for the current year. If this is held firmly in mind, the brutal figure pointing to 500 extra deaths is seen to diminish to endurable proportions; it represents no more than a 1 1/3 percent increase, and demonstrates that the problem is at least coming under control. For the rest, there is plenty to mull over in the Council's figures. New Yorkers will feel a thrill of justifiable pride at the panache of leading all the nation's large cities in safety effectiveness, with 10.4

Safety—1936 Model

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deaths per 100,000 residents. New York State is also in the upper brackets of traffic-accident and motor-death reduction, along with fifteen others—a third of all the states of the union, most of which have achieved the Council's desired figure of a 7-percent reduction, and many of which run far beyond it. On the whole, it seems that a temperate encouragement regarding the spread of sanity through the country is still in order.

For a Better News Service

CATHOLICS, living in a troubled world, may well desire earnestly a clear picture of what is happening to the Church in many lands. We appreciate deeply the efforts being made by the N. C. W. C. News Service, under the able direction of Mr. Frank Hall, to meet this urgent demand. But it is obvious that the Service does not supply what one should most like to have—a survey of political, economic and religious conditions written by observers on the scene. It helps some, for example, to get summaries of important statements by members of the hierarchy or spokesmen for various prominent ecclesiastical groups. Yet these mean very little—are, as a matter of fact, sometimes quite unintelligible—without an exposition of the conditions or problems with which they deal. No such utterance as that of Dr. Harry F. Ward, for instance, would be thinkable if Americans generally had more information about basic European clashes and trends. We do not know how this situation can be handled in a practical way. There is not much room in the average diocesan weekly for more than is already provided. Perhaps the solution could lie in some working agreement with the daily secular press, which might consent to handle a certain amount of authoritative Catholic correspondence. All we wish to say now is that obviously something ought to be done, if for no other reason than that the missionary work of the Church requires it.

French Gesticulation

IT IS nerve-wracking to see the French Popular Front disturbed by internal dissension, as it unfortunately has been lately with increasing regularity. It is perhaps hard to explain the logic of France's Popular Front government, but it is threateningly simple to imagine far worse arrangements than the one now keeping the lid down in that disturbed land. Nevertheless, even if they gambled with the immediate peace of their country, we are glad the Radical Socialists separated themselves unequivocally from their colleagues in one important sphere. It has nothing immediately to do with the possession of property, the power of the State or party, or even the Spanish Civil War. The Radical Socialists do not seem to be crystal clear about any of these. But they have taken for themselves a gesture, a greeting sign, or whatever you call them, which cannot be confused and which—unlike the Fascist outthrust arm or the Marxist bent arm and fist—is rather pleasant in itself. Hereafter Radical Socialists will know one another when they clasp their hands over their heads. It is the amiable gesture common in the American ring, but without, we believe, any pugnacious connotations. Nearly all the other members of the Popular Front are Marxists, and their symbol is that soul-shriveling pantomime of a snarl, the clenched fist and arm bent for a fight. In itself, that symbol seems to label Marxists as something we are glad the Radical Socialists are emphatic about not wanting to seem to be.

Artist in Difficulties

FOR THE second time in a fortnight it was demonstrated that the artist, even the proletarian artist, is not to expect tenderly consistent treatment in a proletarian country. The Russian poet who innocently derided baptism, in the full tradition of earlier Communist efforts, got soundly smacked about his no doubt astonished ears by that newer Soviet which has been converted to the theory of nationalism, even if not precisely to the doctrine of sanctifying grace. Now we learn that the Mexican artist, Diego Rivera, is openly bewailing his treatment on his own native (and largely proletarian) heath in contrast with his treatment at the hands of the arch-capitalist Mr. John D. Rockefeller, jr. Mr. Rivera is evidently a good deal less communistic than when he began his startling career as Communism's leading mural painter; but he is still "agin" a good many things, and took occasion to celebrate this hostility in the canvases he recently executed for the Hotel Reforma in Mexico City. The authorities of this place found it expedient to dissent from the artist's theories regarding dictators, and remedied matters to suit themselves by retouching his portrait of ex-President Calles and by modifying (also with paint) the pictorial suggestion that the United States is under a dictatorship. Mr. Rivera appeared on the spot with a personal protest committee, and also, it is alleged, with five pistols. As a consequence, he is now languishing in jail, and dictating observations of comparison ending: "Mr. Rockefeller paid me and destroyed the paintings, which was his legal right." We think Mr. Rivera is right in saying that the alteration of his work is tantamount to forgery. We also think that he, and any other Leftist interested even by remote implication in the theory of personal rights, would be wise to meditate long on the teachings of "bourgeois democracy" and "middle-of-the-road liberalism" so abundantly scorned by the clean-sweeping collectivist mentality.

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LEST WE FORGET

By JOHN MOODY

On the gullibility of human nature John Moody is an authority. He knows incidentally that a good deal of it is best defined as original sin. This paper summarizes representative conversations with men in high station just before the crash of '29; and it suggests that if present "recovery" is going to promote another "boom," we must be prepared to witness the same kind of show—another act in the fearsome and ancient drama of human follies. All this, says Mr. Moody, "is not cynicism" but fact.—The Editors.

THE YEAR 1936 will undoubtedly go down in the record as the first year of genuine economic recovery from the long-drawn-out depression. Not that any of the major economic or social problems have been solved, or are even well on the road to solution. Neither the political "ins" nor the political "outs" have any sane plans for solving the unemployment problem, or any other major problem.

There has, however, been a vast psychological change, especially in business circles, since the spring of 1935. In spite of what we hear every night on the radio about wars, revolutions, unrest and uprisings, the typical man in the street is beginning to believe once more in the future of America. And his acquisitive faculties are waking up; he is scanning the stock market quotations. A little later (if prices get high enough) he will be climbing aboard! He is already beginning to see rainbows.

Two or three years ago this same man was strong for social justice (so he said), but I am afraid he is now once more hankering after the halcyon days of get-rich-quick which culminated in 1929.

The gospel of greed! In this connection there comes to my mind that epigrammatic gem of Chesterton's:

> I have always maintained that men were naturally backsliders; that human virtue tended of its own nature to rust or to rot; I have always said that human beings as such go wrong—especially proud and prosperous human beings. This eternal revolution, this suspicion sustained through centuries, you (being a vague modern) call the doctrine of progress. If you were a philosopher, you would call it, as I do, the doctrine of original sin. You may call it the cosmic advance as much as you like; I call it what it is—the Fall.

Now lest we forget what happened to the supermen of 1929; what happened to those mentors of human progress — those "men of constructive imagination"—and with them, to the typical man in the street, I might recount a couple of incidents which then came to my attention, and which, besides being of some human interest, go a long way to confirm Chesterton's view.

After spending the summer of 1929 in Europe, in early September of that year I sailed for home. On the boat were a number of American bankers, brokers and big-business men; several I personally knew. Naturally, during the five days on shipboard, I talked with most of these men; and the supreme subject of conversation was of course the New York stock market.

What impressed me more and more as the days went by, was the fact that all the men who at home had built up reputations for caution and conservatism, were now more wildly optimistic and more greedily eager to make big money, than were many of the "little people." I have especially in mind a certain banker, whom I had known for years and considered one of the sanest and best balanced men in his profession; his long record for acumen and sound judgment was traditional. Yet I found that he too had become completely transformed.

In the smoking room one evening I asked him, "What do you think is going to be the end of this wild market? When will the crash come?"

"Crash?" he inquired. "What crash? There will be no crash. Last year I will admit I was disturbed at the wild speculation; but I felt sure that after the election of Mr. Hoover in November things would gradually settle back to a more normal condition—although should Al Smith win I knew a big smash was in prospect. But I was mistaken; after Hoover's election things continued right on up.

"And now, after another full year of the big market I begin to understand it all. The truth is we are living in a new era of progress. The broad diffusion of wealth which has been going on in the United States during the past ten years, the more efficient organization of capital and industry, the fact that an immense and growing number of our citizens are becoming stockholders and bondholders in our business enterprises, that corporation managements are adopting the enlightened policy of employee ownership and other forms of profit-sharing, that consumer ownership is increasing every day and becoming a settled policy of all the great utility corporations, that the introduction of the investment trust idea into American finance has made it possible for even the smallest

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man to have a stake of some sort in literally hundreds of successful enterprises—these are all considerations which one should give great weight to. There is a growing realization throughout the entire country that corporate industry in America is no longer owned or dominated by small groups of monopolists and rich men, but is really owned by the people themselves. What we used to call industrial monopoly is dying out; the people of America are beginning to own America.

"Back in the days of Theodore Roosevelt predatory interests of great power were growing up; and they were a menace. But those days have gone by; what is now happening has never happened before; at last the common people are coming into their own. The present method of giving everybody an interest in corporate industry is creating a true, a sane sort of Socialism. And all this being so, why should we not envisage, with the greatest confidence, continued progress and prosperity for our beloved country? Indeed, this new era into which we have now entered is not to be regarded as a development of material or economic progress alone; there is a *spiritual* tinge to it; it is giving the masses a chance such as they have never before had since the founding of the republic."

No, I was not listening to an escaped lunatic of an asylum on that September evening of 1929, but to one of the supermen of the day, whose achievements had often been featured in the newspapers, and whose words of wisdom had often held the crowd spellbound. By way of parenthesis, however, I might here state that this wise old banker who had seen such a strong "spiritual tinge" in the new era of progress, within a year thereafter went to the wall, and the shock was so great that he died during the worst days of the great depression.

Now I would not have my readers assume that all the supermen of the new era were trained in financial fields; other great thinkers were also carried away by the "cosmic advance" of those years. There were also political supermen. Let me tell of one.

In the early days of the last decade I became well acquainted with a certain seasoned statesman who had grown grey in the service of his country. But along in 1926, when the great speculative mania was beginning to get its gait, this shrewd Lochinvar from out of the West began to envisage a halcyon period ahead, and he quietly withdrew from the savings bank his modest accumulations of many years past. Into Wall Street he went, incognito, and staked his all on a skyrocket which was then just about to shoot. Within a year or so thereafter he was perhaps worth $100,000. But this soon seemed a modest sum compared to the fortunes which he saw building up all around him, and in 1928 he went into the market for "real money." During this and the following year many great holding companies, investment trusts and similar new types of enterprise were being formed, "split-ups" and stock dividends were daily becoming more plentiful. In these fields our political friend soon found himself skimming off gravy to his heart's content, and by the late summer of 1929 he had, "unaided and using my own brains," as he boasted, amassed a fortune of over $1,000,000. True, his fabulous winnings were mostly "paper" profits, for he was loathe, like all others, to cash in. But he knew he had proven himself a superman!

It was some time after my return from Europe in September, 1929, that this superstatesman divulged to me, in a long conversation, his vision of America's nearby future. As succinctly as possible I shall try to summarize this brilliant confession of faith.

"This wonderful era of prosperity which we are now enjoying is of course the fruit of the fundamental wisdom of the grand old Republican party. [You see he was of the Old Guard—now said to be all dead!] What a blessing it was that in 1920 the American people in their wisdom restored to power in this country the party which from the days of Lincoln has been primarily responsible for making these United States the greatest nation in all history, where wealth has accumulated throughout the years, and where a contented and happy people have been increasingly enjoying the great blessings of peace and plenty! And so today, directly in the face of the fact that all Europe is still struggling with its post-war problems, sinking deeper and deeper into debt and breaking the backs of its people with ever-mounting taxes, our country is, on the other hand, rapidly emerging from the strain put upon it by our share in the war; and we are now cashing in, as a reward for our sanity, all along the line.

"See how the wealth of the United States has bounded ahead since 1921, when the Republican party returned to power. Under the far-seeing statesmanship of Mr. Mellon—that modern prototype of the great Alexander Hamilton—our government finances have been directed by a master hand; the war debt has already been reduced by nearly $10,000,000,000, war taxes have been eliminated, corporation taxes are becoming less and less of a burden, and soon the personal income taxes will be so low that we won't notice them at all. Mr. Mellon is functioning as Secretary of the Treasury with the same superior acumen which he and his family have always displayed in building up their monumental business structures.

"Nor is this great record merely economic; there is a spiritual tinge in the policy displayed by our nation since the Republican party returned to power. We have not selfishly turned our back on Europe, as so many critics accuse us of doing; for

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fortunately our growing plethora of capital has enabled us, during the past half-dozen years, to go a long way in assisting Europe in her efforts to struggle to her feet, by loaning her money. What generosity!—right in the face of the fact that Europe is not paying us back our wartime advances. American investors everywhere have been willing and, indeed, eager to buy foreign bonds of almost every type. I own a goodly amount myself. And America sent her brains to Europe to save Germany from financial ruin; the great Dawes plan has done much to restore stability to that suffering country. So you see we have not been actuated by selfishness at all; rather has our policy been inspired by brotherly sympathy for those less fortunate than ourselves!

"In the face of such facts as these, how can any sane man doubt that we are now at the beginning, rather than the end, of a further great period of progress and prosperity for our beloved country? Coming events cast their shadows before, and the Wall Street boom which we have been experiencing for the past eighteen months is but a foretaste, a foreshadowing, of the still better things to come. Viewed in this light, the security markets are not high; the rise has really just begun.

"If you think that I, only a layman in finance, am indulging in wishful thinking, I would call your attention to the views of the most eminent financial pundits. Charley Mitchell, that master mind at the head of the great National City Bank, was never so optimistic as he now is. And as for that, look at the Rockefellers, paying what a short time ago would have been considered grotesque prices for building sites on which to erect, at a cost of hundreds of millions, that monumental symbol of modern progress, the Radio City. Would any man of sense question the financial acumen of the Rockefellers?

"These views may sound visionary to you, but they are confirmed by many an expert, many deep-thinking economic doctors. Listen to the words of that eminent student of finance, Professor Irving Fisher. Not that I always agree with Fisher; he has some crack-brained ideas on the money question; but he certainly is right when he says that stocks are not high; that the market is now a great purchase!"

Again, by way of parenthesis, I might point out that well before we reached the trough of the depression, our eloquent, far-seeing superstatesman had seen his fortune of $1,000,000 or more melt completely away—and with it went his glorifications of the new era of progress and prosperity. Once more his modest salary as a servant of the republic had become a vital factor in his daily life. But even this lifelong vocation faded out for him after the votes had been counted in the election of 1932!

Now there is no desire on my part to attempt a forecast of what is likely to happen in this country or abroad during the next few years. Prophets of sustained recovery as well as of continuous disaster are legion in these days. But I am not one of them. No one knows what may be in store for the world in the nearby future. But I will venture this. If we are really in for a reasonably extended period of economic and business improvement, with less political unsettlement—as some seem to think—the period will certainly be marked, in an increasing degree, by the same sort of optimism on the part of those popular mentors of human progress, those "men of constructive imagination," which marked the period that culminated in 1929.

And the closer we come to the next big crash, the more rampant the optimism will be. And then, of course, we shall be regaled with a new batch of human interest stories, similar to those I have been recounting.

"But this is a new era," we are told. Yes, it is a new era; so was 1925-1929 a new era. But to me it is all the same old "new era." In the former period the wiseacres of the day were sure that all post-war problems were behind us, all economic maladjustments fading away; that mounting debts and taxes the world over, rising armaments, the menace of Communism and Socialism, social unrest and growing unemployment, were all minor matters which would settle themselves as we further progressed in our bounding prosperity. That was the period when "spiritual tinges" were being reflected in the rising security markets! And in the same way today, though these economic problems are more acute and seem further from solution than ever, a new crop of "men of constructive imagination" are beginning to tell us that the world unsettlement is settling itself!

Of course we are told that the present new era is an era of reform, while the old new era was an era of gambling, corruption and greed. True enough; but to me at least, most of the "men of constructive imagination" in politics, who are trying to reform us today, are basically no different from those who were being idolized at the top of the boom in 1929—and whose prototypes today are seeing nothing but rainbows ahead.

And this is not cynicism, but a mere statement of fact. Shallow thinking seems to be the hallmark of our age. Militant reformers are sure that men can be regimented or legislated into righteousness, just as militant optimists are sure that getting-rich-quick is the mainspring of life. Both groups are equally wrong. And therefore I suggest that during this heyday of recovery which is said to lie ahead of us, it may be worth while to emphasize anew that gem of wisdom already quoted from Chesterton. For after all, therein lies the basic answer to all our problems.

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MASS EXECUTIONS

By JOHN P. McCAFFREY

WHEN I came to Sing Sing twelve years ago I was not so critical of some phases of capital punishment, but of late the mass executions have put some doubt in my mind about the absolute justice of the felony murder law. The execution of three, four, five or six men for the killing of one does seem to be unfair and this article is the result. It is frankly an attempt to analyze the facts and the theory of the law; an attempt to trace the history of the law that results in mass executions. For that is what they are becoming.

About 170 men have been executed during my twelve years as chaplain. There have been roughly:

4 groups of 4 for one	16
11 groups of 3 for one	33
16 groups of 2 for one	32
32 separate men executed for one	32
Total	113

And, there is one group of six awaiting execution for the murder of one. About 113 men out of 170 have been executed after conviction for a felony murder. It seems that it is easier for a District Attorney to convict on this law than it is when he has to prove motive and premeditation. Of course, it is equally true that most of the murders committed have been in the commission of a felony, but just the same these men started out to steal and in the act of stealing they killed someone. Their crime started as one against property and ended as one against person. But, very often there was no conspiracy to kill and the killer sometimes violated the definite purpose not to kill. A nervous finger on the trigger of a gun in the hands of a novice often fired the fatal shot. The argument is valid which holds that a man who carries a gun on a robbery is prepared to shoot, but there have been cases where some robbers were not armed, or had their guns locked or empty, or even carried glass pistols. I am not making maudlin excuses nor am I becoming sentimental. Let us look at the law and its history.

The law of Moses while it protected the accidental homicide defined with additional strictness the crime of murder. It prohibited reprieve of the murderer, or his protection if he took flight to a refuge city, or even to the altar of Jehovah. "He that striketh a man with a will to kill him, shall be put to death" (Exodus, xxi, 12). "If a man kill his neighbor on set purpose and by lying in wait for him thou shalt take him away from My altar that he may die (Exodus, xxi, 14). "He that striketh and killeth a man, dying, let him die" (Leviticus, xxiv, 17).

The duty of executing punishment on the murderer is in the law expressly laid on the "Revenger of Blood," but the question of guilt was to be previously decided by the Levitical tribunal. In the time of the Kings the duty of execution of justice on a murderer seems to have been assumed by the King as was also the privilege of pardon.

The law of Moses in regard to murder was as follows: (1) Murder was to be punished by death without sanctuary or reprieve or satisfaction. "But if any man hating his neighbor lie in wait for his life and rise and strike him and he die and he flee to one of the cities aforesaid [the three cities of refuge]: the ancients of his city shall send and take him out of the place of refuge and shall deliver him unto the hands of the kinsmen of him whose blood was shed and he shall die" (Deuteronomy, xix, 11-12). (2) Death by negligence was punished by death. (See Exodus, xxi, 28-29.) (3) Accidental homicide. The cities of refuge are defined and the procedure to be followed in Numbers, xxxv, 9-28: "If by chance medley and without hatred and enmity he shall kill a man and this be proved in the hearing of the people the innocent [in accidental homicide] . . . shall be delivered from the hand of the revenger and shall be brought back by sentence unto the city to which he had fled and he shall abide there until the death of the high priest." (4) Uncertain murder is to be expiated by formal avowal and sacrifice on the part of the ancients and priests of the place where the body was found.

Assault on the person was to be punished by the *lex talionis* or damages. This law provided for restitution for loss suffered by the attacked and for his expenses upon the physicians. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." This law had reference to restitution due to the one suffering the injustice. The implication of the *lex talionis* is justice in the paying of damages, not the actual eye for eye or tooth for tooth. "He that killeth a beast shall make it good, that is to say, shall give beast for beast. He that giveth a blemish to any of his neighbor, as he hath done, so shall it be done to him. Beast for beast, eye for eye, tooth for tooth, shall he restore, what blemish he gave, the like shall he be compelled to suffer" (Leviticus, xxiv, 18-21).

From all of this it is clear that the *lex talionis* applies to the question of restitution for damages

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suffered from unjust attack. The penalties for murder are strictly defined in the Mosaic law. The *lex talionis* does not apply to any case of homicide. However, there is had the equivalent of it in the penalties imposed by the Mosaic law for wilful murder, a life for a life. In other words, the Mosaic law clearly defines a life for a life in wilful murder. Nowhere is there found anything like the penalty exacted by our law in the case of a felony murder—several for one.

Where did our legislation come from? We know from history that not very long ago in the eighteenth century the death penalty was imposed in England for 52 specific crimes. Most of these crimes were not against person but against property. In the Mosaic law a nocturnal robber might be slain as an outlaw but theft was punished by fourfold or twofold restitution. Trespass and injuring of things lent was to be compensated by payment of damages, yet kidnaping, a crime againt person, was punished by death. The Mosaic law did not provide the penalty of death for stealing sheep or horses or for pickpocketing or larceny as did the English statute law. The emphasis of the Mosaic law was on crimes against person not on crimes against property.

The old Roman law decreed the penalty of death for murder and for many crimes against person. The Roman father had power of life and death over his children and slaves. Life was cheap under the later emperors and the millions of Christians buried in the catacombs are proof of the death penalty prescribed for refusal to worship the emperor, considered treason by the pagan laws. The Greeks too gave the death penalty for murder and a variety of crimes against person and against the common good. The hemlock cup put Socrates out of the way for dangerous teaching. But, no matter how cheap life was in pagan days, there is no pagan parallel to the statute laws of England in the eighteenth century, decreeing the death penalty for 52 crimes mostly against property. Of course, these laws have been repealed, but their influence seeped into the laws of the colonies and the most powerful trace is seen in our modern felony law.

The felony law in New York State and many other states decrees that if a homicide is committed in the course of a felony all who are principals in the felony, if found guilty after trial, can be condemned to execution. The state must prove the felony and that the defendants committed the felony and the fact of the killing in the course of the felony. There is no need to prove premeditation or deliberation. The jury is allowed the possibility of two verdicts—guilty or not guilty. The result of these trials seem to be that it is easier to convict on the felony law than on any other murder theory. The result has been the mass executions where two, three, four, five or six persons are executed for the killing of one. The figures for the last twelve years at Sing Sing show that out of 170 executed 113 were executed after conviction on the felony law.

There is no denying the fact that it is possible to argue that the law is justified. The principals are equally guilty in the eyes of the law, and as principals they share in the total guilt of the crime. But, morally they are not all equally guilty. The man who does the killing is certainly objectively guilty of the murder. The others are not the one who killed and I think the law should consider a different degree of guilt and punishment for those who do not cause the actual murder.

Most of the men in recent years electrocuted in these mass executions have been young; a great many, mere boys. It is hard to attribute the same responsibility to these foolish youngsters that we place on the shoulders of older men. Seventy per-cent of the crimes that lead men to prison today are crimes against property, and as the felony law is invoked by prosecutors when homicide occurs, the Death House at Sing Sing is filled with young boys. A little while ago six young men, five of them about the age of twenty-one, came to the Death House. Four young boys, all around twenty-one, were executed a few weeks ago. Three young colored boys, one seventeen and two eighteen, are waiting for the Court of Appeals to pass on their cases. This past January, four young boys all around twenty-one were executed. It seems to me, six for one, four for one, or three for one, is unfair. One for one would have been the Mosaic decree.

A great many Christians deplore the death penalty. A great many countries have abolished it or rejected it. A great many states in the Union do not have it. If the death penalty can be seriously questioned by Christians, what about these mass executions? The Mosaic law was not as hard as our present statutes on felony murder. The Code Justinian, the basis of a good deal of our continental law, and the Code Napoleon are not as severe as was the old English law. Our statutes derive from the English common law and the English statute law and this undue harshness, this overemphasis of penalty on crime against property, is the root of the severity of the felony law. Those countries whose laws are based on the old Roman law and the Code Napoleon have restricted the penalty of death. Those countries whose laws go back to the English law have held the harshness of eighteenth-century England.

The remedy is, of course, a change in our law. Such a bill was introduced in Albany at the past session; fixing the death penalty on the one who actually did the killing. The others were to be punished severely but not by death. This law is fair. We can stand the death penalty but mass executions are another thing.

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IN OUR ARCHDIOCESE

By A LAYMAN

PERHAPS few of those who were present at the opening of the Press Exposition in Vatican City will forget the words of the Holy Father. They came, as something of a shock, to many who had previously been buoyed up by the optimism of the Father of Christendom. "Mane nobiscum, Domine, quoniam advesperascit," he prayed: "Stay with us, Lord, for it is toward evening." And we can echo, with the Holy Father, his own prayer, for, of a truth, the sun is setting upon a whole epoch of the world's history, and upon the very existence of the Church in certain lands.

I suppose that every Catholic layman who has thought at all deeply upon the problems of our times must have come to the conclusion that his sphere of activities begins in his own diocese. The following reflections are upon my own archdiocese. Since it is fitting, having no importance beyond the personal, that they should be anonymous, I must also say that they are written in no spirit of carping criticism.

Our archdiocese is typical, I suppose, of many throughout North America. It embraces a lot of territory, in which we have a cathedral city of 750,000 people, of whom approximately 100,000 are Catholics. We have many fine—very fine—churches. We have a new, hardworking archbishop, and an awesome diocesan debt. Thousands of our Catholic people are laboring people, thousands more are out of work. We have a few Catholic millionaires, one outstandingly philanthropic and generous, and we have a large number of perfectly useless, bourgeois Catholics.

Amongst our religious orders, we have several orders of teaching nuns, one of which has recently built a million-dollar college and mother-house for the daughters of well-to-do Catholics. There are a few private schools conducted by Sisters, for girls; there are very few schools of high-school standing under Catholic auspices for boys. We help to support our own Catholic elementary schools.

We have, also, in our archdiocese two large daily newspapers. One openly attacks the Church on political issues, being fanned to hatred by the Orange Order, which it openly supports. The other might well be a Communist organ, so freely are things Russian praised, so damned with faint praise every other effort, so hearty the applause given to the Leftists in Spain, the Socialists of France, the radical tendencies everywhere. A subtle but definitely anti-Catholic bias is everywhere perceptible in our press. Slowly and surely a public opinion is being built up in our archdiocese, amongst the respectable citizens, who are too comfortably off to be aware of their own dangerous position, that Communism is a beneficent influence in our midst. It will, we are given to believe, look after the poor and leave the bourgeoisie comfortably off. It does not surprise our comfortable Protestant friends to know that the Catholic Church is fighting Communism, because they assume that the Church is on the side of the capitalist. Why she doesn't fight Fascism is not so apparent.

The Knights of Columbus pass noble resolutions, but they do not act. They do not, for example, cancel every Catholic advertisement appearing in the newspapers in question; they do not start a movement to cancel subscriptions. Can it be because they, in common with many other Catholics, have mistaken the just cause of defending the rights of private property, with the unjust cause of defending the rights of Mammon? Our Lord said, "Ye cannot serve God and Mammon."

The faithful can no longer support the terrific debts upon our large churches. The financial corporations who hold the mortgages are, in many cases, not in the hands of Catholics. Interest amounting to many thousands of dollars weekly has to be met by the parish priests. It is a terrible problem which our Catholic leaders have to face—but they must be leaders. The laity looks for leadership.

All the same, the outcome is plain, the lesson apparent. The work of Christ, teaching and preaching, must go on. The work of caring for our neighbor cannot be neglected. Yet if it had not been neglected, the Communist would not today be pretending to do the work which we should have been doing.

Let me give you a conspectus of what the Communists are doing in our archdiocese, and in our country (Canada). There are 7,000 of them, and they support forty newspapers and magazines, printed in fifteen languages. In contrast, there are 1,500,000 English-speaking Catholics, who support only seven weekly Catholic newspapers totaling a circulation of 70,000.

The activities covered by the Communist magazines include the executive activities of the party in Canada; the *Young Pioneers,* Communist organ for children under sixteen years; the Student League of Canada; the Friends of the Soviet Union; the federative union of the Communist-controlled labor unions; the Canadian Labor Defense League; the National Executive of the

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Workers' Sports Association; and the Canadian League against War and Fascism. In addition to this, they have magazines edited in the interests of the oppressed workers, miners, grain men, meat-packers, steel workers, marine workers and the "relief camp" worker. They have affiliation with capitalist groups, such as the Scouts, the Guides, the Y.M.C.A., and even with parish clubs, all combating militarism amongst youth as the basis of capitalistic armies. There are seventy-eight communistic schools in Canada conducted by Finns, Ukrainians, Poles and Jews. Propaganda regarding affiliation of Communist organizations with student groups in three Canadian universities is active and freely permitted.

Perhaps the most amazing success of communistic propaganda can be seen in the firm but hazy consciousness of the intrinsic "rightness" of Communism, which the average bourgeois citizen possesses. The Communist knows how to appeal to the innate greedy instincts of the average person, whose concupiscence for material things has been stimulated by the capitalist. A short analysis of the contents of a current issue of the Soviet magazine, *Sovietland,* an attractively produced and well-illustrated monthly magazine in English, will show the nature of the propaganda.

The leading article is entitled "Behind the Budget," and shows conclusively how the whole budget of the country is directed toward satisfying the interests of its people. The point is made that "only under the conditions of the dictatorship of the proletariat, where private ownership of the means of production and exploitation are entirely absent, can the whole income of the country become truly national and be used to satisfy the needs and interests of the population."

Other articles follow on "Ajaristan," showing how this previously backward province is now a paradise of cultivated farmland; on "Abundance," illustrating with pictures and statistics the abundance and choice of food available to the workers in Moscow. This last article is a masterpiece of skilful writing and propaganda, as is also an article on "Students," illustrating how three comrades from a construction camp earned a free college course, enabling them to earn more money. We are shown a picture of Nikita Izotov, coal-hewer of the "Kochegarka" coal mine, recently awarded the "Order of Lenin," now studying in the Kaganovich Industrial Academy in Moscow. An excellently illustrated pictorial section depicts the magnificent work of the Russian theatre groups. Other articles follow on "Ukrainian Folk Lore," "Flowers" (this demonstrating the effort being made to make attractive factory-sites), and a kind of confessional-page where "Stakhanovites" in Moscow give their personal experiences, and give answers to questions asked them by interviewers. The answers to these questions are carefully framed, and illustrate vividly the Soviet mentality. One such question is, "What would you have been if there had been no revolution and a collective farm system?" The young university students give various answers, such as, "I would have been one of the squire's serving maids, until he fired me."

A book review section follows, in which is included a section announcing American and English literature to be published in Moscow during 1936. The authors include Russian translations of H. G. Wells, Pearl Buck, Walt Whitman, John Galsworthy, Richard Aldington, R. Sheriff, Louis Weitzenkorn, Jonathan Swift, Ernest Hemingway. Also Mark Twain, Shelley, O. Henry, Sinclair Lewis, Waldo Frank, Dickens, Shakespeare, Dos Passos, Aldous Huxley and others. It may well be imagined what titles of these authors have been selected, some showing the intolerable conditions of society under bourgeois rule, others frankly revolutionary, others subtly satirical.

The point I feel that we should consider is that there is no question in the world but that great material progress is being made in Russia, and that our condemnation of Communism is too clumsy. It is framed in ineffective and often inaccurate language, and in the face of confirmatory evidence of material progress and betterment of workers' conditions, it appears to be frankly puerile to our many non-Catholic friends.

There is no question but that our own efforts are weakened by the fact that the temporal resources we have in our power are only negligible; whereas the whole effort of communistic propaganda is concentrated first on the material progress of Communism, and then directed to the gross injustice of capitalism as it exists today, and then to the complicity of religion with capitalism. While there is no question in my mind that our Catholic people must be informed of the irreligion of Communism, and that this irreligion is inseparable from its politics and economics, we should borrow from the enemy some of his cunning in framing our own propaganda.

We should remember that the modern world is irreligious, and while it is the duty of the Church to teach all nations and all men, the poor cannot reconcile the fact that the Church which seems anxious to save their souls seems, nevertheless, to be clinging by might and main to the remnants of bourgeois civilization. In the pastoral letter issued by the Bishop of Navarre to the Catholics of that unhappy province in Spain, His Excellency states that to fight the Communist party is an obligation of conscience, from which no Catholic can exempt himself. Independent of political affiliation, regardless of the monetary stakes at issue—surely this is the work of Christ. The issue, thanks be to God, is not so imperative in our own case. Nevertheless, even if we have to overcome a "loss of face" in the eyes of the bour-

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geoisie, of the capitalists who finance our churches, we should make the issue clear by our actions.

From this digression I return to our archdiocese. When I see the million-dollar college so recently completed, or when I receive invitations to subscribe to "raffles" to win a new car and help pay off the interest on some new grand church, when I hear of the steady recession from the Faith of souls who are in physical need, when I see many of our own people lulled in a false sense of security except when startled into life by appeals to their pocketbook—I am afraid. Yet I realize the weight of the problems to be faced.

To be constructive, surely we can imitate the zeal of the Communist. The obligation is to our leaders—hierarchy and laity, Catholic employers, all those who now hold the balance of power. They have the means. Our greatest weapons must always be detachment and poverty. Detachment, because Communists seek to build a temporal kingdom made with hands, and if we are detached we can then meet them only on the level of the spirit—and there we must conquer.

In the battle of spirits the Church must win, not only because of her Divine Founder's promise, but because she can appeal to intelligence and will, to love and charity. The Prince of this World, whose spirit animates our enemy, cannot deck himself out in the garments of detachment and poverty. For how many would follow him, who follow him now, if he was crowned with the crown of thorns? He can only appeal to the riches and material wealth of this world, by means of which he leads many astray.

The Church's attack against Communism, as when we speak loosely of destroying Communism, is not against an economic theory, or even against a Communist form of government. It is not against the kind of propaganda which appears in *Sovietland*. It happens we have different theories on property and government, both of them vital but flowing from our primary beliefs. The Church's struggle against Communism is against the principalities and powers of this world, against militant atheism. "And the devil said unto Him: "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it. If Thou therefore wilt worship me, all shall be Thine."

When we destroy Communism, it is not its zeal, its justice, its constructive effort, its material progress we shall have destroyed. All these we may justly retain, if we are detached. It is not so much an "ism" that we battle against, as against a dark power. For principality beseems the nature of Satan. This, it seems to me, is what we, in our archdiocese, which can only be typical of many others, have first to fight ourselves. Then, stripped, naked, perhaps bleeding, we can talk to those who will be like unto us.

Behold: One Star!

One
leaf is first, one has dominion of the bare
vast air where winter was:
such leaf, such solitary
tongue of praise, such hermit in the desert of
the earth, such leaf, such tongue, such prophecy,
utterer to the barren vastness of the earth
the humble prophecy of spring
Carthage and Karnak and myself—all dead
cities and all men now no more
than shin-bones wide in Libya or a skull
dreaming incomprehensibly the sea
among the keels and coral trees—have seen,
and seeing named it "season!"
"Season?" what more
than season then is this: one star?

One star
wrought this, one star was tongued
and multitudinous and spoke, its light
all tongues choired from the height,
one star most light where there most darkly men
sent up their cries with little nights
for dark, uncertain light in the vast, uncertain
darks, their days; cried in the days
that fell like dusty towers westward—
one star
that shined where men's own death
walked there in men's own ways,
and men's own works stood as their epitaphs.

One
star wrought this:
behold!—in one star's light,
in one star's brightness, one
Child's cry has uttered like a psalm new earth
that shines in brightness in the night.
Behold:
one Child's first cry chagrins the worms
who held Caesar fief, and builds
broadly where earth lay an open grave
the Place that waked the prophets with its shine
from sleep.

Behold:
one star has roused the ends of time
to praise, and life walks where the prints
of death were laid.
Behold!—the Place
raised blazing where ancient kings and Babylon
and all the mighty clutter once Egypt was
is glint in the solemn dust.
Behold now the
consternation and the awe of kings:
one
brightest star is less, is lesser, is dim, is
lost where inextinguishable Light
on straw lies mildly as a Lamb!

RAYMOND E. F. LARSSON.

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CASE HISTORY

By ALBERT LYND

ROBERTA B. was born and raised in a New England parsonage. Her father is a Unitarian, a theological "liberal" in that odd usage of the word which implies a hostile illiberality toward any fundamental views which exclude a permanent, static scepticism. Her home training included an inculcation of the peculiarly modern doctrine that the political or social or religious heretic is probably right, not because of the substance of his heresy, but because he is a heretic.

Roberta was graduated from a leading secular college for women in 1933, with a moderately good academic record. She concentrated in economics, and in an amount of history and political science limited to empirical conclusions about modern institutions. Her course included no political philosophy, in the sense of a study of political principles at their points of derivation from more abstract fundamentals. In fact, it included no philosophy whatever, no comparative history, and precious little literature.

She is possessed of a good intelligence, a quick sympathy with the unfortunate, and a high measure of indignation at injustice. Armed with these wholly admirable qualities, and with her college training, she faced the world in the worst depths of the depression. Her observation of its unhappy condition convinced her of the need for an overhauling, and her innate sympathy and courage gave her a mandate to participate in the job. It is not hard to see why she chose to ally herself with the group gathering around the Communist party (although she is not a member of the party). Its program offered what seemed to her the most thoroughgoing opposition to the present arrangement of society, and the fact that this program is abhorrent to the normal "conservative" only increased its merit in the eyes of one whose home training included the systematic approval of the heretic *quâ* heretic.

She would indignantly deny the suggestion that she entered into this alliance uninformed. There is an imposing literature of Communism (with the great advantages of cheapness and accessibility), and her bookshelf groans under it. She has a working comprehension of the economic theories of Karl Marx and the nature of their departure from traditional economic doctrine. She knows the contributions of Lenin toward revolutionary theory, and she is well acquainted with the nature of the various schisms within the Marxian tradition. She considers her position well fortified, practically and theoretically.

The anomaly in her position is that she has received it *in vacuo*. Her home training and background conditioned her to be critical of traditional positions, but neglected to furnish her with any less arbitrary standard of criticism. It also neglected to warn her that the human mind rebels against such a permanent suspension of real judgment, and that unless it has been furnished with a more fundamental critical faculty, it will exercise one which is crudely empirical. The college is supposed to aid in supplying a critical faculty, in addition to material on which to exercise it. But Roberta's college course supplied her with nothing but the material, and loose surface material to boot. It supplied her with a minute description of laws governing economic relationships, that is, the relations of a man to a portion of his universe, but gave her no hint that she might be dealing only in portions. It gave her a notion of economic value, and no clue to the existence of a world of ethical value. It supplied her with comparative descriptions of modern political institutions, but left her in ignorance of the comparative metaphysical positions from which theories governing institutions necessarily derive.

The most mischievous result of this pseudo-education was not the fact of its omissions, but the fact that she is left in ignorance of the possibility of omission; the fact that her mind has closed upon its content of observed relationships, unaware that it has grasped only relationships, and not their subjects and objects. She is unaware that the world of her observations and statistics may not be the universe.

Naturally, the Communism which she accepted as the result of observation and indignation—that is, on a basis of feeling—came to her bringing with it its own intellectual structure. In her consciousness of an educated background, and in her effort to master the Marxian dialectic, she is convinced that she has an intellectual as well as a practical case for her beliefs. She does not realize that this case took root within a fallow mind. It is the only intellectual discipline she has ever known. As she has no fundamental apparatus with which to check its premises, it has for her no "dialectial" value whatever. She assimilates only its conclusions, which she holds in a mental compound of assumed self-evidence and Santayana's "animal faith." The irony of her position is that it is epistemologically self-contradicting. Faith (in the religious sense) as a way of knowing is consistently repudiated by the logic of her own Marxism.

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Of course there is an intellectual case (erroneous as it is) for the Marxist position, at which certain minds have been able to arrive after acquaintance and comparison with conflicting intellectual positions. But Roberta has traveled no such road. There is nothing unworthy about a belief arrived at by faith and feeling and assumed self-evidence—provided it is a true belief. Saint Thomas was at pains to point out that masses of good people who lacked the mental ability to follow his arguments held, nevertheless, a belief in his conclusions. But the pathetic aspect of Roberta's faith in Communism is her indignant rejection of the suggestion that she is taking anything on "faith." Her confidence in her intelligence, background and education makes her certain that she is believing and acting by reasoned judgment. And the very hostility of her politico-economic creed to traditional religion leads her to believe that she has liberated herself from anything so primitive and "religious" as faith in something not self-evident.

She constantly betrays herself in the appallingly bad logic of her discussion. There is implied throughout it that primordially defective syllogism of so many sincere young radicals: society is in bad shape, Communism proposes to uproot the present social system, therefore Communism is the only remedy for the evils of society. She rings all the changes on this idea with an endless list of *non-sequiturs*. The Catholic Church is an enemy of Communism, therefore the Catholic Church favors oppression and human misery. Newspapers and periodicals are privately owned business properties, therefore all printed news and opinion are (untrue) anti-Communist propaganda, except those printed in radical papers. Spain's Rightist leaders propose a dictatorship, therefore they propose Fascism, which is a bad thing. Russia's Leftist leaders set up a dictatorship, which is a good thing, although dictatorship is the characteristically bad thing about Fascism. And so forth.

The moral in Roberta's case history is a double one. Her predilection for Communism sprang clearly out of an anti-intellectual emotionalism, and her emotion was a by-product of such good qualities as compassion and a sense of justice. A ready conclusion is that those who hold for the only true and rational remedy—the Christian remedy—for the evils of the world, should increase their active zeal to the point where it will attract, quite as much as Marxism, at least the attention of potential young reformers whose zeal is unquestioned, however defective their Rousseauian instrument of knowing-by-feeling. Such a person feels first and later rationalizes, and once he is "emotionalized" into Marxism, he is sealed within it, immune to the effects of argument, true or otherwise. The acceptance of this intellectual synthesis by a mind both uninformed on competing intellectual claims and unaware of their existence, results in a kind of solipsism—it knows no criterion of truth except those forming a part of the synthesis which it has accepted on feeling.

It is far from the intention here to say that the disposition to Communism is a mere matter of education. As long as error exists in the world, its adherents will come to it from all directions, including the most informed. But it is abundantly clear that Communism is gaining a large number of young persons of fundamental good-will, whose allegiance to that creed would not be given so precipitately if they were not laboring under the double handicap of a pseudo-education and the conviction that it is a real education. Roberta's course (not an exceptional one in the secular college) lacked not only a mind-toughening content of philosophy, of political theory, and of adequate history; it also lacked anything like serious consideration of the great literature and art of the world—those accomplishments of the human spirit which lend their own weighty hint to the idea that man does not live on bread alone, and the suggestion that ways may be found of distributing bread equitably without repudiating that noblest of all economic doctrines.

It is superfluous to add that Roberta's course also lacked any religious training worthy of the name. The point is that secular education, promoted by private capital and dispensed by many a teacher who would shrink from any suggestion of Communism, is, nevertheless, by its timid renunciation of the real function of education, abetting the conversion of thousands of earnest young people to the most repulsive and satanic doctrine that has assailed the human spirit in the past two thousand years. Satan, after all, is real. A mind unaware of the existence of any other reality may mistake him not merely for the only truth, but for the only good and the only beauty.

The Unpossessed

Daily we come upon surprise;
The white shell crumbles underfoot;
We drink the sea with thirsty eyes,
Sinking again man's oldest root.

Man's elder hope we plant once more
In the blue furrows, airy-plowed,
Standing as ever on the shore,
Dreaming as ever on the proud

The unattainable deep wave,
Spanning the known with what must be
Ever the unknown, what we have
Bridged by the unpossessed sea.

Siddie Joe Johnson.

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ONE HUNDRED BOOKS

A GOOD book, a fire, a glass of something—that is comfort enough in a troubled world. But what is a good book? The query is difficult at best, and especially hard when the selection has to be made from among recent books. This year we have tried to find a hundred titles which might be placed in the library of one eager to keep abreast of the contemporary world. The quite tentative list is not fool-proof. Many of these books have been judged severely; schoolgirls may blush over some; and perhaps none will earn a place beside the indispensable classics. But on the whole these novels, biographies and so forth mirror the world round about us and demonstrate in so doing that not everything has gone haywire. After all, the industry, integrity, devotion and yearning which have gone into the writing of many of these volumes are a real challenge. Without further ado, here is the list:

Fiction: "Gone with the Wind," by Margaret Mitchell (Macmillan. $3.00); "Night over the East," by Erik von Kuhnelt-Leddihn (Sheed & Ward. $2.50); "The Hurricane," by Charles Nordhoff and James Norman Hall (Little, Brown. $2.50); "The King's Good Servant," by Olive B. White (Macmillan. $2.50); "The Door in the Grimming," by Paula Grogger (Putnam. $2.75); "Enchanted Voyage," by Robert Nathan (Knopf. $2.00); "The Last Enemy," by L. A. G. Strong (Knopf. $2.50); "Gunnar's Daughter," by Sigrid Undset (Knopf. $2.00); "Drums along the Mohawk," by Walter Edmonds (Farrar & Rinehart. $2.50); "Beyond Sing the Woods," by Trygve Gulbrannsen (Putnam. $2.50); "Salavin," by George Duhamel (Putnam. $2.75); "The White Hare," by Francis Stuart (Macmillan. $2.50); "Stubborn Roots," by Elma Godchaux (Macmillan. $2.50); "Far Forest," by Frances Brett Young (Reynal & Hitchcock. $2.50); "The Thinking Reed," by Rebecca West (Viking. $2.50); "Darby and Joan," by Maurice Baring (Knopf. $2.00); "White Banners," by Lloyd Douglas (Houghton Mifflin. $2.50); "Sand Castle," by Janet Beith (Stokes. $2.50).

Politics and Economics: "Reorganization of Social Economics," by Oswald von Nell-Breuning, S. J. (Bruce. $3.50); "General Theory of Employment, Interest and Money," by John Maynard Keynes (Harcourt, Brace. $2.75); "Freedom in the Modern World," by Jacques Maritain (Scribner. $2.50); "Consumer Cooperation in America," by Bertram Fowler (Vanguard. $2.00); "I Found No Peace," by Webb Miller (Simon & Schuster. $3.00); "Sweden: the Middle Way," by Marquis Childs (Yale. $2.50); "Who Owns America?" by Herbert Agar and Allen Tate (Houghton Mifflin. $3.00); "Rich Land, Poor Land," by Stuart Chase (Whittlesey House. $2.50); "The Rôle of Money," by Frederick Soddy (Harcourt, Brace. $2.00); "The Doctor's Bill," by Hugh Cabot (Columbia. $3.00).

Poetry and Drama: "Poems," by John Masefield (Macmillan. $5.00); "More Poems," by A. E. Housman (Knopf. $2.00); "Spell against Time," by David Morton (Putnam. $2.00); "Collected Poems," by Austin Clarke (Macmillan. $2.50); "Selected Poems," by T. A. Daly (Harcourt, Brace. $2.50); "The Oxford Book of Modern Verse," edited by W. B. Yeats (Oxford Press. $3.00); "That Was Balzac," by George Middleton (Random House. $2.00); "Man and Beast," by Theodore Maynard (Longmans, Green. $1.50); "Song for a Listener," by Leonard Feeney, S. J. (Macmillan. $1.25).

Literature: "The Flowering of New England," by Van Wyck Brooks (Dutton. $4.00); "The Metaphysical Poets," by Helen C. White (Macmillan. $3.00); "The Magic Plant," by Carl Grabo (Univ. of N. C. $4.00); "American Fiction," by Arthur Hobson Quinn (Appleton. $5.00); "The English Novelists," by Derek Verschoyle (Harcourt, Brace. $2.50); "The Well of English," by Blance Mary Kelly (Harper. $3.00).

History: "Cambridge Mediaeval History" (Macmillan. $85.00); "A Political and Cultural History of Modern Europe," by Carlton J. H. Hayes (Macmillan. $4.50); "Old Historic Churches of America," by Edward F. Rines (Macmillan. $6.00); "The Spanish Main," by Philip Ainsworth Means (Scribner. $3.00); "The World since 1914," by Walter C. Langsam (Macmillan. $3.50); "Mexican Martyrdom," by Wilfrid Parsons, S. J. (Macmillan. $2.50); "The Battleground," by Hilaire Belloc (Lippincott. $4.00); "The Rim of Christendom," by Herbert E. Bolton (Macmillan. $5.00); "A Mirror of China," by Louis Laloy (Knopf. $2.75); "Jefferson in Power," by Claude Bowers (Houghton Mifflin. $3.75).

Biographies: "My Life in Architecture," by Ralph Adams Cram (Little, Brown. $3.50); "The Autobiography of G. K. Chesterton" (Sheed & Ward. $3.00); "The Life and Times of St. Ambrose," by F. Homes Dudden (Oxford. $14.00); "An American Doctor's Odyssey," by Victor Heiser (Norton. $3.50); "Voltaire," by Alfred Noyes (Sheed & Ward. $3.50); "The Wooden Titan," by John W. Wheeler-Bennett (Morrow. $5.00); "The Theatre of Life," by Sir Esme Howard (Little, Brown. $4.50); "Autumn in the Valley," by Mrs. Winthrop Chanler (Little, Brown. $3.00); "Characters of the Reformation," by Hilaire Belloc (Sheed & Ward. $4.00); "Audubon," by Constance Rourke (Harcourt, Brace. $3.00); "A Papal Chamberlain," by Francis A. MacNutt (Longmans, Green. $3.50); "The Life of George Moore," by Joseph Hone (Macmillan. $3.00); "Henrietta Maria," by Carola Oman (Macmillan. $5.00); "John Fisher and Thomas More," by Richard Lawrence Smith (Sheed & Ward. $2.50); "William Byrd," by Edmund H. Fellowes (Oxford. $5.00); "Fire of Life," by Henry W. Nevinson (Harcourt, Brace. $2.75); "Swinnerton: An Autobiography" (Doubleday, Doran. $2.75); "Saint Joan of Arc," by V. Sackville West (Doubleday, Doran. $3.00); "The Diary of Selma Lagerlöf" (Doubleday, Doran. $2.50).

Religion: "The Desert Fathers," by Helen Waddell (Holt. $2.50); "Job the Man Speaks with God," by Peter Lippert (Longmans, Green. $2.50); "Think and Pray," by Joseph McSorley (Longmans, Green. $1.50); "Catherine Tekakwitha," by Daniel Sargent (Longmans, Green. $2.00); "The Odyssey of Francis Xavier," by Theodore Maynard (Longmans. Green. $2.50); "Catholicism in England, 1535-1935," by David Mathew

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(Longmans, Green. $3.50); "The Religions of Mankind," by Otto Karrer (Sheed & Ward. $3.00); "Secret of St. John Bosco," by Henri Ghéon (Sheed & Ward. $2.00); "Reveries of a Hermit," by Frederick J. Kinsman (Longmans, Green. $2.25); "Pain and the Providence of God," by M. C. D'Arcy (Bruce. $1.35).

Science: "Why Keep Them Alive?" by Paul De Kruif (Harcourt, Brace. $3.00); "The Revolution in Physics," by Ernst Zimmer (Harcourt, Brace. $3.75); "The Solar System and Its Origin," by Henry Norris Russell (Macmillan. $2.00); "The Philosophy of Physics," by Max Planck (Norton. $2.00); "The Nature of Physical Theory," by P. W. Bridgman (Princeton. $2.00).

Philosophy: "The Thought and Character of William James," by Ralph Barton Perry (Little, Brown. $12.00); "The Logic of William Ockham," by Ernest Moody (Sheed & Ward. $3.50); "Bishop Butler and the Age of Reason," by Ernest C. Mossner (Macmillan. $2.50); "The Spirit of Mediaeval Philosophy," by Etienne Gilson (Scribner. $3.50); "Higher Learning in America," by Robert Hutchins (Yale. $2.00); "Religion and the Modern State," by Christopher Dawson (Sheed & Ward. $2.00); "Fire on the Earth," by Paul Hanley Furfey (Macmillan. $2.00).

Belles-Lettres: "In Pursuit of Laughter," by Agnes Repplier (Houghton Mifflin. $2.75); "After Forty," by Willa Cather (Knopf. $2.00); "As I Was Saying," by G. K. Chesterton (Dodd, Mead. $2.50); "Letters to an Artist," by Vincent Van Gogh (Viking. $2.50); "Manuscripts and Memories," by Michael Earls, S. J. (Bruce. $2.25); "Venetian Painters," by Frank Jewett Mather, jr. (Holt. $5.00).

Rime for Our Lady

Our Lady sits in loveliness
  Upon a throne of roses,
And on her left is Cúchullain
  And on her right is Moses.

And all day long each chief contends
  The glory of his race
Till a little smile of merriment
  Creeps 'cross the High Queen's face.

Romance and Revelation speak
  For that dim distant age,
Before the blaze of Bethlehem,
  The Hero and the Sage.

The Prophet chants her Royal Line
  And lights the candles seven,
The Knight salutes her with his sword
  And calls her, Queen of Heaven.

And Moses' soul is strong with pride
  Because he knows her race,
But Cúchullain adores her, for
  The beauty of her face.

WILLIAM J. DAMMARELL.

Communications

THE REFORMING COMPLEX

Los Angeles, Calif.

TO the Editor: Often a little hypocrisy reflects good breeding and good sense. No one but a churl would tell a mother that her angel is a brat. No one but a fool would criticize the institutions of a totalitarian state within whose boundaries he might happen to be residing. But as a general rule hypocrisy is repugnant to normal people, and the hypocrite, like the liar and the gossip, is avoided. And when apostles of the New World Order in their own affairs and to their own advantage employ a criterion the reverse of those sacrosanct postulates, in whose name they fill jails and cemeteries, their hypocrisy may be termed infernal.

One of the principal "conquests" of the Mexican Reform of 1857 was civil marriage. Thousands of lives were sacrificed, innumerable properties confiscated, entire families impoverished and the nation was turned into a charnel-house to "vindicate" the liberal principle that children born of sacramental wedlock are illegitimate. Nevertheless, the great reform leader, Benito Juarez, since raised to the category of *Benemerito de las Americas* (Well-deserving of the Americas), when asked for the hand of one of his daughters in civil marriage, took offense and curtly dismissed the suitor, with the statement that civil marriage is legalized concubinage. Verily not even a madman will eat fire.

The Mexican Revolution, which began in 1914, has pronounced sex-socialistic education to be the alpha and omega of its mission here on earth. But the leaders, who have turned Mexico into a shambles to procure moral and social corruption through the schools, do not seem to be convinced to the extent of sending their own sons and daughters to these institutions.

Calles, who as supreme chief of the Revolution, announced the new education, sent his daughters to a Catholic school in San Diego, California. Ortiz Rubio, President, during whose administration the new education was first privately discussed, sent his sons to a Catholic school in the state of Kansas. Amaro, Minister of War under Calles and one of the outstanding killers of the 1926-1929 epoch, employs Catholic religious as tutors for his children. Morones, Minister of Labor under Calles and financial backer of the schismatic church, has no children, but if he had, the type of education he would give them may be deduced from the fact that over his bed hangs a life-size portrait of the Sacred Heart. Portes Gil, chief of the National Revolutionary party, and Perez Trevino, past chief of the same, had their children privately baptized when baptism was a misdemeanor punishable by fine in the case of the ordinary citizen. The children, Lenin and Lucifer, and the dog Christ, of Garrido Canabal, notorious ex-governor of Tabasco, certainly never were baptized, but the majority of revolutionary magnates seem to share the complex of the governor general who summoned a priest to baptize his child and thereafter ordered the unhappy cleric's summary execution.

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Revolutionary hypocrisy is carried to its fullest expression in the matter of agrarian reform, the term used to define collective ownership of rural property. Obviously to reconstruct the land tenure system along the lines that obtained in the Egypt of the Pharaos and the Peru of the Incas, reducing hundreds of thousands of farm workers to political exploitation, it is necessary to eliminate the individual proprietor. This has been done, or very nearly done, and will be completely done when the vast estates acquired by the apostles of the Revolution are confiscated—expropriated is the revolutionary word. Mr. Ralph Adams Cram, whose contribution appeared in THE COMMONWEAL, will be sorry to know that realization of agrarian reform in Mexico is still remote. There is no prospect that any of the following estates will be confiscated—I should say expropriated—in the near future: Soledad de la Mota, Santa Barbara, El Mante, belonging to Plutarco Elias Calles; San Rafael, belonging to Aaron Saenz; La Una, belonging to Carlos Riva Palacio; Terrenates, belonging to Luis L. Leon; the vast extensions in Guerrero and Coahuila, belonging to Perez Trevino, etc.

Decree Number One, promulgated by Calles when he took office as Governor of Sonora, is a classic instance of the revolutionary complex at its best, or worst. This decree made possession of, or traffic in spiritous liquors, a capital offense and won for the great reformer the enthusiastic support of a righteous sector of the American public. The first batch of Indians brought in for execution found Calles staggering drunk. The Indians were lined up against a wall. The prohibition governor called for more brandy. A friend was prevailed upon to go out and search for it. He returned with two bottles. The future Supreme Chief of the Revolution filled a water glass brimming full. "Where did you get it?" he demanded. "From the American consul," replied the friend. "You can't shoot him." And the bloody corpses of the luckless Indians, sprawled in uncouth postures before the adobe wall, were "living" evidence that Decree Number One had been "consecrated" in Sonora.

One wonders if Calles, now an old man, decrepit, broken in health, as he lay in St. Vincent's Hospital, Los Angeles, California, remembered the wholesale destruction of similar institutions in Mexico, when at his order packs of Black and Tans assaulted asylum, convent, hospital and school. One wonders if as the Sisters ministered to his comfort, his thoughts wandered to his own country, Catholic Mexico, once so gay, now so dreary, where thousands of religious, the salt of the earth, as a consequence of the Thing to which he sold his soul, are living in utter destitution, huddled in tenements, sleeping on floors in imminent danger of arrest, fine, imprisonment, for the crime of confessing Christ and ministering to the poor.

Verily Julian the Apostate was a man compared to these. He led his hosts against the Cross and died confessing his defeat. Mexican apostates may be cunning, they are not brave. They procure the corruption of innocence in others; they serve Lucifer, but they are too cowardly to break completely with God.

THOMAS S. HUNTER.

FOR THE INDIAN MISSION SCHOOLS

New York, N. Y.

TO the Editor: This Christmas the Marquette League for Catholic Indian Missions, with offices at 105 East 22nd Street, New York City, makes its appeal in response to the very touching and urgent request of America's great Home Mission Bishop, Most Reverend Francis C. Kelley, Bishop of Oklahoma City and Tulsa. Bishop Kelley writes:

"I come to you this Christmas as a beggar. I have been holding off because of the times. But now I just had to come. I come in desperation. I believe it is the usual practise to appeal for an individual Mission or Mission School. However, I cannot do that. I must appeal for all my Mission Schools, since all of them are in the same predicament, namely, imminent danger of closing. No particular school has need for repairs of buildings, etc., but simply funds to keep them going—enough for food and fuel.

"Help for Indian Missions was never so needed as now. If the schools close, I am afraid it is either a case of the Indian clinging to Christ or returning to paganism. In Oklahoma there will be plenty of paganism, for very few of the tribes that came here originally were Catholic. What a pity and a shame it would be, after the struggles of the missionary priests and Sisters, if the only Catholic influence, namely, the Mission Schools, were to disappear.

"The Indian problem in Oklahoma is as scattered as the Indians themselves. But great as the problem is, mine is the responsibility to face it and solve it as best I know how. These schools, five in number, must not close, and I am pleading with you, our friends, to assist me at this critical time.

"Christmas is a good time to remind those who are blessed by belonging to the one Fold that its One Shepherd loves His red sheep as well as His white ones."

Bishop Kelley needs no recommendation to American Catholics. They will remember him as the founder and first president of the great Catholic Church Extension Society, for Home White Missions. He did a work for the Church, in this country, through Extension, that can never be forgotten.

I am sure that all the friends of our Indian Missions will want to give something, be it ever so small, in response to Bishop Kelley's appeal for not one but all of his Indian Mission Schools. What a pity it would be were the only worth-while Catholic influence—the Mission Schools—to disappear in Oklahoma, the state where one-third of all the Indians in the country live.

For the sake of the Faith of these innocent Indian children, and in the name of the Christ Child, give what you can in response to good Bishop Kelley's appeal.

RT. REV. MSGR. WILLIAM J. FLYNN, P. A.,
Director General, Marquette League.

The title page and index of Volume XXIV of THE COMMONWEAL *are now ready. They will be sent upon request.*

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Seven Days' Survey

The Church.—Fifty-five members of the American hierarchy attended the annual meeting of the Catholic Church Extension Society in Chicago, November 23. It was reported that during the past year some $500,000 had been disbursed for home missions in the United States and that for the first time since 1929 receipts had reached $1,000,000 * * * The Episcopal Committee on Motion Pictures of the N.C.W.C. has asked the Ordinaries of all dioceses that the Legion of Decency pledge on motion pictures be renewed by the faithful, December 13. * * * Representatives of farmers, agricultural workers, the unemployed and business and professional men attended, at Mount St. Joseph's Cistercian Monastery, Rosecrea, the eleventh Rural Week-end to be held in various parts of Ireland, North and South, during the past three years. * * * The feast of Saint John Bosco will be observed for the first time by the Universal Church on January 31. * * * The faithful of Argentina have been directed by Cardinal Copello, Archbishop of Buenos Aires and Primate of Argentina, to pray throughout December for the success of the Pan-American peace parley; priests are to include special prayers for peace at all Masses this month. * * * The first honorary union card issued by the Joliet Central Trades and Labor Council was bestowed on Father William Desmond of Joliet, Ill., in appreciation of his efforts on the workers' behalf and for industrial peace. * * * The new Year Book of the International Labor Office at Geneva, speaking of the social work of the Church, referred to the encyclical "On the Catholic Priesthood" as the "outstanding document of 1935. . . . This is not like 'Rerum Novarum' and 'Quadragesimo Anno,' a social encyclical, and the fact that it makes reference to social service is therefore all the more significant. The Church holds that its ministers' good works should bear fruit in every branch of human activity and that social questions are all the more deserving of attention for being closely connected with moral issues." * * * The Most Reverend Georges Grente, Bishop of Le Mans, author of studies on seventeenth-century writers and lives of Saint Pius V and Marie Madeleine Postel, and other books, has been named a member of the French Academy.

The Nation.—Farm income from the sale of commodities in October amounted to $886,000,000 as compared to $752,000,000 in September, and $802,000,000 in October, 1935. October is the biggest month for farm income. Government payments to farmers in October were $22,000,000, compared with $62,000,000 in October, 1935. Present estimates for the total government payments to farmers in 1936 is about $300,000,000, as compared with $583,000,000 last year. * * * The government is expected to begin two $50,000,000 battleships early in 1937. This is supposed to match the British building program and is expected to stimulate further armament activities in France, Italy, Japan, Germany and Russia. * * * Two national committees have been organized to campaign for the passage of a federal constitutional amendment which would permit states to pass minimum wage laws. * * * Sociologists in Chicago have figured out that during the six years of the depression the United States accumulated a "marriage deficit" of nearly 750,000. There is also a "deficit" of 171,000 divorces. * * * The American Labor party, which in New York City polled 237,722 votes for President Roosevelt, repudiated the support offered it by the Socialist party. It has determined not to function as a federation of various political organization, and adopted a resolution making ineligible for affiliation any other political party or any member of any other political party. It will try to be basically a trade union party. * * * Washington prophets have found six fields in which Congress will act quickly after assembling in January: farm tenancy; minor revisions in the tax on undistributed corporate profits; crop insurance; neutrality; relief for the unemployed; modification of the TVA laws turning the focus more upon soil conservation. * * * Herbert Hoover, speaking in New York City as an engineer, gave a warning to "statesmanship" in industry, saying that trouble will result if savings effected by technological improvements are absorbed in increased wages and profits and not reflected in lower prices.

The Wide World.—The Civil War in Spain went into a new stage as the attack on Madrid was halted, largely (it was said) by reason of stiff resistance offered by a force of international anti-Fascists bent on settling scores with the Nazi and Italian régimes. At all events, the fighting round about Madrid was inconclusive, though the toll of civilian lives must have continued to be heavy. Reporters turned for news to other sections of Spain, where sporadic fighting seemed to be going on. Having arranged terms with foreign powers, General Franco attacked the ports of Cartagena and Valencia. * * * Steps toward the completion of informal alliances were taken, after Germany and Japan signed a five-year accord on November 25. The published document called for exchange of information regarding the activities of the Comintern "with a view to consultation on necessary defense measures." It also suggested that other powers might be invited to join. Great Britain rejected a bid, but statements that Mussolini would join were current. At any rate, Italy formally recognized Manchukuo in exchange for Japanese recognition of the Ethiopian empire. The Soviets reacted violently with addresses and demonstrations. Speakers declared that Russia was prepared for an emergency, and in particular dared the Reich to proceed. Nevertheless, probably as a result of French diplomatic intervention, the sentence of death passed on E. I. Stickling, German engineer, was commuted to ten years' imprisonment. Japan announced that further heavy expenditures would be required to bring the army and

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the navy up to required strength. Meanwhile it was facing a difficult situation in China, where the Nanking government was supporting Suiyuan Province against invasion by Manchukuo troops. That the Chinese would be prepared to take advantage of a major conflict between Japan and Russia seemed more probable. * * * Great Britain and France also responded to the German action. Speaking at a luncheon attended by Premier van Zeeland, Mr. Anthony Eden declared that Britain would not retire from the defense of what it considered major values, and that in particular it would rally to the support of Belgium, should that country again become the victim of an unprovoked attack. On the same day M. Blum told an audience of workers in Paris that in view of the grave international situation it seemed advisable to remind the world once again that the French army was the most powerful military force in western Europe, and that popular support in a crisis would be given all the more readily because the workers now had something to fight for. It was held likely by several observers that the effect of these addresses was not lost on Berlin. * * * Despite efforts to prevent a meeting of the League of Nations to consider the grievances of the Spanish government against alleged international practises, the demand was held to be juridically valid. The opening date was tentatively set for December 7. * * * Following a refusal by Frederico Paez, dictator of Ecuador, to resign, an artillery regiment in Quito mutinied and besieged the national palace. * * * Dr. Joseph Goebbels abolished literary and art criticism in Germany, excepting in so far as "reporting" by selected and authorized persons may be permitted.

* * * *

The Pan-American Conference.—From the moment Mr. Roosevelt set foot on the dock and was greeted by President Justo's effusive *abrazo* or proverbial Latin-America hug, November 30, his visit to Argentina was a personal triumph. A national holiday had been decreed to celebrate his visit and hundreds of thousands assembled to see him pass. Señoritas showered him with flowers and the crowds were so enthusiastic that in places they succeeded in breaking through steel cables and police lines set to keep them in place. The next day, in delivering the keynote speech of the conference, officially called "The Inter-American Conference for the Maintenance of Peace," Mr. Roosevelt achieved a noteworthy success. His speech, which was carried to each delegate word by word through a highly efficient translation and telephone system in Spanish, Portuguese or French, called for mutual defense against outside aggression. His advocacy of reciprocal trade treaties and lower tariff barriers generally was greeted by rounds of applause as was his eloquent plea for sacrifices and strenuous efforts for the cause of peace. He closed with a reference to the common spirit of the Americas, a "belief and trust in God. In that faith and spirit we will have peace over the western world. . . . In that faith and spirit, may we also, with God's help, offer hope to our brethren overseas." Some observers would note an incongruity in the President's emphasis on "democracy as the hope of the world" when so

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large a proportion of the Latin-American republics are in reality semi-military dictatorships, but the assembled delegates greeted even these remarks with tremendous enthusiasm. The following day Mr. Roosevelt left for Montevideo filled with assurance that he had started the conference on the best possible footing. The chief objective of the delegates from the twenty-one American republics is to set up better instruments for the preservation of peace. Others have to do with problems of neutrality, disarmament, international law, economics and intellectual cooperation. The pressing problem of the Chaco dispute will be avoided as too controversial.

De Profundis.—One of the saddest of the documents bearing on the German situation is the letter addressed to the faithful by the bishops of the Cologne and Paderborn provinces. It is dated November 10, and was issued following a conference in Muenster. We shall quote just two paragraphs: "Do your utmost to prevent the creation of spiritual barriers between your children and their priests. Pray and make sacrifices for your children! Utilize every legitimate means to keep them aloof from, free of, influences hostile to religion. Never assent to any steps calculated to deprive these children of the confessional school. If you confront the sorrowful choice between hampering their earthly careers and endangering the welfare of their souls, remain convinced that your children will be grateful to you during all eternity for having spared them separation from Christ and His Church. . . . And if you as adults are yourselves exposed to the temptation of becoming disloyal to your faith or even of apostatizing from it, remember that it is never permitted a Christian to deny his faith even outwardly or apparently. Think of the illustrious examples of the martyr spirit which are enshrined in the history of our holy Church, and which have been familiar to us all since youth. Bear in mind the words of Our Saviour, 'Who denies Me in the presence of men, him shall I deny before My Father in Heaven.'" The bishops close with a prayer "that peace and freedom may be accorded our holy Church, and that God's protection and blessing may be with our German people and their country." This letter was doubtless written after indications had been given of the government's intention to compel all children to become members of Hitlerite organizations. Decrees embodying this move were summarized in American papers on December 2.

A New NRA?—The November 23 announcement of a proposed voluntary NRA by the Board of Directors of the National Retail Dry Goods Association, which has 5,600 member stores that do an annual business of $5,000,000,000, met with varying degrees of response. Local stores in New York when interviewed tended to be noncommittal until cognizant of further details. The Apparel Industries Inter-Trade Bureau announced it would oppose the proposed code as embodying "many features subversive of the best interests of producers." On December 1, the Board of Directors of the New York Pharmaceutical Council, with which 4,500 independent retail drug stories are affiliated, adopted a resolution calling upon the President to do his utmost to secure "the enactment of enforceable NRA type of legislation and any other measures which would tend to improve the lot of the small business man." A United Press dispatch from Washington, November 27, quoted Secretary of Commerce Daniel C. Roper to the effect that if voluntary cooperation of business, labor and the government should fail, the federal government and Congress should "take action in cooperation with all elements interested to provide for the basic objectives of the national industrial recovery act." He outlined among the aims of Mr. Roosevelt's second administration, cooperation between the government and business to protect the citizens against a "wilful minority which will not recognize nor accept its social responsibilities." At the Catholic Conference on Industrial Problems at Rochester, New York, November 30 and December 1, Monsignor John A. Ryan reaffirmed his faith in the principles of the NRA and Archbishop Mooney of Rochester called for "cooperation between the joint efforts of capital and labor and the powers of government."

Slavery.—In 1866 a federal law was passed to back up the Thirteenth Amendment to the Constitution, which abolished slavery. The law provides penalties for the offense of holding persons in involuntary servitude. The first trial and conviction under the law took place on November 26, 1936, in Arkansas. Paul D. Peacher, city marshal and a cotton planter at Earl, Ark., was given a fine of $3,500 and two years in jail, converted to probation. The evidence had been secured by federal G-men, and a reluctant jury had been practically directed to a verdict of guilty by the judge. Peacher arrested eight Negroes for vagrancy and forced them to work for him clearing some school district property which he claimed to have a contract to clear. He also claimed a verbal contract with the county judge through the sheriff for using city prisoners. The trial brought out that Peacher paid the county nothing for the prisoners' labor, and that there were no records of contracts with Peacher. It was also shown that the Negroes were not vagrants, some even owning their own homes. Earl, Ark., is a center of disturbances arising from the farm tenancy problem and the efforts of the Farm Tenant Union to organize agricultural workers. In the same county there is now a suit of $100,000 being brought against prominent planters charged with beating up leaders of the union. It is customary in many parts of the South to lease prisoners to farmers and contractors upon the payment of their fines to the city or county. But this slavery problem, however dramatic, is only incidental to the central one of tenant poverty and insecurity, and both sides claim it has been used to advance or hold the other's position in the employer-employee contest.

Non-Catholic Religious Activities.—Throughout the meeting of the National Council of the Rural Church at Iowa State College, Ames, Iowa, November 23-25, the note of the responsibility of the Churches in rural areas was stressed continually. Discussion groups concluded

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that "a man cannot love God and neglect his farm." Registered at the conference were 177 ministers of 13 denominations from 16 states. * * * This year is the 250th anniversary of the birth of Hans Egede, Norwegian Lutheran missionary to Greenland. The News Bureau of the National Lutheran Council tells how Leif Erikson was sent by the King of Norway to Christianize it in the year 999, and speaks of the appointment of Erik Knutsson as Bishop of Greenland and Vinland by Pope Paschal II in 1112. Apparently Greenland was neglected for 200 years after the Reformation but Hans Egede's work was so effective that "every person in Greenland, except two, is a baptized member of the Christian Church." * * * The Commission on International Justice and Good-Will of the Brooklyn Church and Mission Federation adopted a resolution which among other things commended the Vatican for withholding judgment on the situation in Spain. The Council of the Protestant Federation of France has adopted a resolution which "asks all Churches to pray, in their affliction, for all the victims of the terrible conflict and especially for the faithful, Catholic and Protestant, priests and laymen, who are called to profess their faith in suffering and often in martyrdom." * * * At the eleventh annual meeting of the Protestant Teachers Association in New York, Bishop Ernest M. Stires of the Episcopal Church in Long Island made a plea for the teaching of religion in the public schools. "We are trying after all supremely to build character, without which all the rest is vain indeed, for the more education you give children without character the more dangerous you make them to society." * * * The San Francisco Church Federation is sponsoring a crusade of prayer for a just and humane industrial peace.

New York and Its Hospitals.—The United Hospital Campaign Committee, which is endeavoring to raise $2,881,644 to balance the budgets of those hospitals which receive no government funds, is a good advertiser of a pretty general situation. These institutions are normally based on endowments of money or equipment. Some are Catholics, others are Protestant or Jewish, and still others are civic or philanthropic foundations. Throughout the country at least a fifth of all the citizenry rely upon them for help in time of need, and few who go can pay the full amount. In New York last year, the percentage of those who footed the whole bill was about 5.5. Accordingly the service rendered simply cannot be overestimated. It represents constant self-sacrifice on the part of physicians. Above all, the tax laid on the staff is exorbitantly heavy. An article by George E. Sokolsky in the New York *Herald Tribune* for November 30 puts this matter so graphically that we refer our readers to it—despite an unfortunate allusion to a nurse clad in black, which suggests that Mr. Sokolsky's experiences in this world are limited. "It shocked me," he writes, "to learn that in the expensive hospitals nurses get from $70 to $80 a month and that they work twelve hours a day, six days a week. No rooms are provided for them in the hospitals, so that they have to pay rent out of this. I am interested in what people eat, particularly when I saw what patients eat. So I inquired. I would not, I could not, live on the food that nurses are given. And many of them, when they get the chance, go down to the drug store for something more palatable." That is how a hospital looks—from the inside. The reason is, of course, a chronic lack of funds. And the least society can do is to keep these necessary institutions from bogging down under a burden of debt.

How to Create a World's Fair.—New York has, on the whole, held regally aloof from world fairs and such entertainment. But in 1939 it hopes to show everybody, in simple and concrete fashion, what the "basic factors" of twentieth-century life are. There has been a great change in fairs. A good modern one must have a brilliant leitmotif with innumerable variations. At present the half-drained swamp outside Flushing where all this magnificence is going on display seems a remote and dismal enough place. But the authorities in charge have only one qualm, the origin of which is easily imagined. A total of nearly $40,000,000 will be needed. Of this something in excess of $11,000,000 will be covered during the pre-fair period through income from concessionaries, admission fees, etc. The balance is to be wagered by buyers of debenture bonds who are willing to admit that between 40,000,000 and 50,000,000 persons will come to see the show proper. And if they don't quite believe that, they are asked to take refuge in the thought that New York business will probably increase by a number of millions at least. In short, a world's fair is a sporting proposition and not a safe means for getting wealthy speedily. Still, on the basis of the evidence submitted, there is a good chance that the resultant income will surpass reasonable predictions. If the display lives up to theoretical pronostications, it should afford a brilliant and easily digestible panorama of modern progress. The engineering feats to be accomplished are genuine challenges to modern ingenuity.

* * * *

The A. F. of L.—The annual convention of the American Federation of Labor closed on November 27, and the post-convention session of the executive council two days later. The question of craft versus industrial unionization was no nearer settlement. The executive council which has proved adamantly opposed to the Committee for Industrial Organization was given unprecedented support. President Green, believed to be one of the council's "moderates," was reelected for his thirteenth term. Two amendments to the federation's constitution were passed, both increasing the power of the central officials, one chiefly at the expense of the central labor bodies and state federations, and the other at the expense of the small, directly affiliated federal unions. At the closing session of the convention, the resolution which was given most emphasis came out for the thirty-hour week. After long debates the convention decided to pass no resolution favoring an amendment to the national constitution permitting freer labor legislation. As now constituted, the federation's executive council is said to be dominated by "die-hards" who are determined to smash the Lewis C. I. O. "revolt." The council can lift the suspension against the

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C. I. O. unions if it wishes, but it has indicated it will not think of doing that until a joint conference is held with the vertical group. The die-hards feel that John L. Lewis will very likely antagonize his present associates to such an extent that they will leave him and come back seeking the good graces of the A. F. of L. Meanwhile they want to make no concession whatsoever. The moderates want to use the steel question as a bridge to approach the C. I. O. They are supposed to be willing to support the present industrial unionization drive in progress under the C. I. O., and to permit several other industrial, rather than craft, drives, in the hope that they may thus bring all the unionists together. There appeared to be no reason why a "showdown" should develop in the near future.

Sea Strike.—The shipping strike was a month old on November 30, but there was no indication that it was approaching an end. In San Francisco, where business men have figured a direct loss of $3,000,000 a day, earnest appeals were being directed to federal government agencies. Besides seeing to it that food was shipped to Alaska, however, the government seemed unable to affect the situation. In New York, many ships with many workers were undoubtedly sent off successfully by the owners. There were undoubtedly delays, however, and great difficulty. Furthermore, on November 30, two more unions struck: the American Radio Telegraphists and the Marine Firemen, Oilers and Watertenders. And on November 27, the Prudential Steamship Corporation and the Trans-Oceanic Steamship Corporation signed contracts with four sea unions, bringing the first break among the employers. But these companies are small coastal shippers, and are not members of the American Steamship Owners Association, the organized group fighting the strike. The striking maritime workers want to build up a powerful Maritime Federation on the Atlantic and the Gulf, along the lines of the federation that developed from the Pacific troubles of 1934. With a federation uniting the various unions and locals all around the coast, the power of the workers would be enormously enhanced. A notable innovation in the conduct of the strike in New York was the use of airplanes for picketing. Airplanes carried signs over various ships held up in the harbor waiting to fill out strikebreaking crews. On November 26, the strike became international when longshoremen at Le Havre and Marseilles boycotted American ships out of sympathy for the strikers. Mexican dock workers followed suit. The International Longshoremen's Union is not participating in the Atlantic strike, its leadership being strongly opposed to the Maritime Federation idea, and strongly opposed to the West Coast leadership of the union (Harry Bridges) which supports the strike there. The Association also has contracts with owners it considers binding. After strenuous debate, the Eastern longshoremen decided to boycott the French liner Champlain when it got to New York on December 2, in retaliation for the treatment the American liners received in France. This was considered practically as bad as scabbing by the striking men.

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The Play and Screen

The Noel Coward Plays

NOEL COWARD may be merely clever as a playwright, but as a symbol he has an arresting importance. He is the generation of disillusion in its essence, and at its most tragic. Not that Mr. Coward himself ever writes pure tragedy, or could, but that he expresses a view of life of which the end can be only moral and intellectual deliquescence. Once only—in "Cavalcade"—he rose above himself and gave something of nobility and true beauty. The rest of the time, facile, graceful, mordant as he is, he never for a moment uplifts by imagination or bares the hidden springs of thought and action by the power of analysis. His seriousness never penetrates below the nerves, his comedy is a comedy of frivolity, his characters almost always the froth of Mayfair, hugely amusing, entirely unimportant except as an exposition of what has happened to the modern leisured classes. His technical skill as a man of the theatre sometimes obscures the superficiality of his thought and his emotion, but only for those trusting souls who take things at their face value. As a thinker he expresses, though of course with extraordinary cleverness, only the patter of the West End or Park Avenue; though he is not without feeling, it is febrile, the feeling of the nerves, not of the spirit. It is indeed tragic to watch him and those like him, uttering such well-turned phrases, pirouetting with paradox and epigram on the crust of the volcano, from which continually arises the sulphurous smoke of the witches' brew beneath; to hear his laugh, strained, a trifle strident, as if in defiance of a chaos which may at any moment engulf him and the world.

The nine one-act plays filling three evening bills which Mr. Coward brings us are admirable examples of his versatile art. In the first two bills we have "Hands across the Sea," a comic episode about unwanted guests; "The Astonished Heart," a playlet dealing with the corroding jealousy of a psychoanalyst for his mistress; "Red Peppers," a vaudeville song and dance act; "We Were Dancing," a skit about a man and a woman who fall in love and out of it at a dance; "Fumed Oak," a bitter little play of the hatred engendered in her husband by a selfish nagging Cockney wife; and "Shadow Play," an attempt at poetic glamor. Of these plays, "Hands across the Sea" is exhilaratingly funny, "The Astonished Heart" has interest in its creation of febrile torture, "Fumed Oak" is realistically amusing and also unpleasant, and "Red Peppers" is as hilarious a song and dance act as the stage has seen in many moons.

And yet what really makes this engagement memorable is not the plays or even the presence of Mr. Coward, but the revelation of Miss Gertrude Lawrence. We have seen Miss Lawrence before, but we were unprepared for the superb artist she has become. Her versatility appears inexhaustible. Whether as the delightfully frivolous Mayfair hostess, or the emotional woman of the world, or the song and dance hoofer, or the woman who falls in

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love and out of it, or the slatternly Cockney housewife, or the glamorous dancer, she is equally fine. Her radiant charm, her grace, her technical mastery, her comic sense, her emotional poignancy, the way she can put over a dance or a song, make her unique among English-speaking actresses. Only at times in a slight lack of clarity of enunciation could anyone ask for anything more perfect. Mr. Coward is at times Mr. Coward, and at other times he shows that he can also impersonate, notably as the psychoanalyst, and as the Cockney husband. The supporting company is adequate, and Miss Joyce Carey more than that. Without Mr. Coward and, above all, Miss Lawrence, the plays might be thin fare, but given as they are they are most amusing entertainment, and, perhaps in a sense unintended by the dramatist, interesting also as social documents. (At the National Theatre.)

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Lloyd's of London

"LLOYD'S OF LONDON" has, firstly, a tale of the sea to tell, but, more importantly, it is the story of the significant part that was played by the international insurance firm of Lloyd's, Limited, in the building of the great British Empire, in the troubled days of Napoleon's aggressions, when Admiral Lord Nelson defeated the French fleet in the epochal battle of Trafalgar, 125 years ago, bringing death to Nelson and freedom from attack to English shipping on the seas. The photoplay stands out in distinctive artistic stature, holding strong interest through the adroit employment of history to serve for the background of a warm romance. It is another "House of Rothschild," but, unfortunately, a bit weighty in its overlength.

The fidelity to the reproduction of details is remarkable, for while the story is a soundly prepared original, considerable attention was given to historical records, which, even if boldly revised, nevertheless made authenticity in costuming and construction necessary. The continuity of the drama is linked to the more factual aspects of the beginnings of Lloyd's through incidents in the lives of the men who built that world-wide underwriting institution, and through them they tell—in the manner of a colorful pageant—something of the part those men played in the building of Britain's invincible sea power. They employ many outstanding English actors to portray the men who dominated that spectacular rise, many of them well-known characters of the kingdom, who, in the late 1700's, fought desperately behind the scenes to preserve the integrity of British financial and naval power, weakened by Napoleon's constant sinking of English shipping.

And while there is a concentration on depicting events and incidents that established Lloyd's as a great world force and adjunct, just as important as the military and naval forces in extending the British domain, the play also tells an emotion-stirring romance of a man and woman whose lives were wrapped up in the thrilling chain of history-making episodes. A warm, intelligent sense of production is evident everywhere, and an absorbing performance by a large but minutely capable cast.

JAMES P. CUNNINGHAM.

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Books

A Friendly Genius

The Autobiography of G. K. Chesterton. New York: Sheed and Ward. $3.00.

THE REVIEWING of a great book, which happens to be also the autobiography of a great man, is a formidable task as well as a privilege. It is in this case, moreover, a peculiarly personal responsibility. To a far greater extent than is to be explained by the memory of a single meeting with Chesterton, I look on him as a personal friend, and feel his death as a personal loss. There are surely thousands who, though they never saw him, feel the same way about G. K. C., who remember as vividly as I do the moment when they first opened one of his books, and who, remembering, find themselves repeating Keats's lines about the watcher of the skies.

We all know how Chesterton would have joked about the comparison of himself with a swimming planet. In this book as elsewhere, he can hardly speak of himself without making fun of himself, yet the jokes are never boresome because they so spontaneously express his humility. Just that combination of humility and humor was an enormously effective factor in the warfare which G. K. C. waged for so many years. It was just that which made him so like a new planet, and which heartened us so mightily, depressed as we were by defenses of religion and attacks on its enemies, all entirely edifying and sound and unanswerable, but which the enemy ignored and only the most doggedly conscientious of the faithful could read. Chesterton's new strategy inspired us, and found the enemy quite unprepared. This sword of logic, in the hands of a man who denied any connection between seriousness and solemnity, and who was utterly without vanity, was not being wielded according to Hoyle. Did not everyone know that satire ought to mean sneers, and reason denial? So "modern thought" was caught unprepared, and has never fought back, when it has deigned to fight at all, with anything but irrelevant gestures. The outflanking that G. K. C. began grows more effective daily.

Yet the battle continues, as it must continue to the end of time. Indeed the enemies of Christ and His Church have perhaps never seemed more powerful than at present. The Church's prospects, nevertheless, have for many centuries not been brighter. In ideas as in action a Catholic Renaissance has begun whose vigor is undeniable, and whose growth since Chesterton began to fight for "orthodoxy" has been vast and constant, as, fortunately, he lived long enough to realize. The force of his ideas and the lessons of his strategy have stimulated the growth of his Renaissance to an extent that cannot yet be estimated, but which has certainly been vast.

Chesterton's supreme achievement was to show that the qualities so evident throughout this autobiography, his appreciation of normal human experience, his mellow sanity, his genius for friendship, the greatness of his character in short, could find a home in Catholic Christianity only; to show this, and to show the reasons why, by setting forth his religion as the truest humanism, and the heresies

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Most Reverend Francis C. Kelley, D.D., Bishop of Oklahoma City and Tulsa, who, for twenty years, was the president of the Catholic Church Extension Society for Home White Missions, and, who, for the past twelve years, has been the Bishop of Oklahoma, begs us to prevent the closing of his Indian Mission Schools. Bishop Kelley writes:

"I come to you this Christmas as a beggar. I have been holding off because of the times. But now I just had to come. I come in desperation. I believe it is the usual practice to appeal for an individual Mission or Mission School. However, I cannot do that. I must appeal for all my Mission Schools, since all of them are in the same predicament, namely, imminent danger of closing. No particular school has need for repairs of buildings, etc., but simply funds to keep them going—enough for food and fuel.

"Help for Indian Missions was never so needed as now. If the schools close, I am afraid it is either a case of the Indian clinging to Christ, or returning to paganism. In Oklahoma there will be plenty of paganism, for very few of the tribes that came here originally were Catholic. What a pity and a shame it would be, after the struggles of the Missionary priests and Sisters, if the only Catholic influence, namely, the Mission Schools, were to disappear.

"The Indian problem in Oklahoma is as scattered as the Indians themselves. But great as the problem is, mine is the responsibility to face it and solve it as best I know how. These schools, five in number, must not close, and I am pleading with you, our friends, to assist me at this critical time."

Bishop Kelley asks for no specified amount, but we should like to send him a substantial donation towards his Mission Schools. Remember, the Mission priests and sisters can make a dollar go a long way!

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This Christmas, there is really no excuse at all for giving a useless or inappropriate gift to a Priest or Sister. Not when, for only $15.00, ten of the best spiritual books of the coming year can be your offering.

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as the enemies of human dignity and happiness. Thus he showed, in his life as in his writings, that

". . . it is only Christian men
Guard even heathen things,"

and that sound humanism points beyond itself to Christian supernaturalism.

One realizes consequently the significance of the fact that this doughty fighter's story of his own life contains no single unkind word about any person. Such kindliness is more than merely human kindliness, it is Christian charity. So also with the wonderful sensitiveness to light and color, almost comparable to Dante's, that permeates his romances and poems; so also with the freshness of outlook that marks his analysis of men and of ideas; with the "twin thread of thanks" for sheer existence and with the conviction that "where there is anything there is God," which he clung to even in his religious nadir. Just as Father Brown is more than a detective, all these were more than themselves, for they were part of an ever-growing knowledge of God which was also an experience of Him, and which must have been the fruit of very special graces. The Catholic reader can only conclude that this huge and comic figure, this tirelessly brilliant journalist, this burly champion of roast beef and beer, was above all a true mystic.

If I have not reviewed Chesterton's autobiography in any detailed sense, it is because the reading of it has irresistibly led me to dwell on the larger issues which his achievement involves. I must, however, note the revealing beauty of the photograph of G. K. C. with his wife, the effectiveness of his gently reluctant verdict against Anglo-Catholicism as a religion in which he was merely *allowed* to have a crucifix and to honor the Mother of God, and the finality of his remarks on the Great War, which are like a breath of fresh air after the clouding of issues at present so fashionable in historical circles. And I cannot but regret that G. K. C.'s aversion to dates did not allow him at least to append a chronological table of his life and works. Will not Mrs. Chesterton supply it?

Countless delightful, brilliant and noteworthy extracts from this great work of literary art might be cited. Other reviewers have cited many, but even if they had *per impossibile* ignored the book, its readers would still be legion. They will increase as the years go by.

T. Lawrason Riggs.

One Strange Man

Fighting Angel, by Pearl Buck. New York: A John Day Book, Reynal and Hitchcock. $2.50.

IF THE appeal of "Fighting Angel" is less than that of its companion book, "The Exile," doubtless it is because most of us feel keener response to the flesh than to the spirit. If the book is less vivid, it is less direct, as its author relies for most of its material upon relation rather than observation, and the subject, her father, was a man of meager speech, writing his autobiography in twenty-five pages and having no intimate save God himself.

Those who are familiar with Mrs. Buck's biography of her mother will of necessity approach the story of her

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father with prejudice. They will remember the bride for whom no ticket was purchased; the wife, ill with tuberculosis, sensing her husband's relief that she had chosen not to interrupt his work; the mother, alone on the stern of the ship with the body of a dead baby in her arms, sick from the sea and the child within her. They cannot forget her valor as, ever alone in spirit, she bore more children only to lay one after another in the cemetery at Shanghai. For things like these the author offers no justification, yet she explains them convincingly in the light of the singleness of her father's purpose. And although there can be no doubt as to where the major part of her loyalty lay, she gives a thoroughly admirable and sympathetic account of her father's stalwart faith and indefatigable labors, both in scholarship and evangelism.

In this second biography Mrs. Buck offers something which she made no attempt to present in "The Exile"—a picture and an interpretation of representative missionaries, their problems, their limitations and their politics. She shows their mediocrity, their tenseness from enforced intimacy, their inability to find release. She tells story after story of emotional crises fostered by the narrowness of mission life, or the birth and burial of children, or the longing for native land. From such a background her father stands forth, the fighting angel, oblivious to all discomforts, indifferent to human condemnation or approbation, holding himself responsible only to God and willing to go his way alone, secure and complete in the knowledge of his own rightness.

Appropriately enough, together the two books form a work to be entitled "The Spirit and the Flesh."

VIRGINIA CHASE PERKINS.

Temperately Confident

The Rôle of Politics in Social Change, by Charles E. Merriam. New York: New York University Press. $3.00.

A DISTINGUISHED author succinctly restates here some of his fundamental beliefs concerning the rôle of government in modern society. A good half of the volume is devoted to a lucid, if rather conventional criticism of Marx and other writers on politics who have distorted the relation between politics and other social factors. Merriam objects to both detractors of and enthusiasts for the state. He seeks a middle-ground between the anti-governmental outlook of old-fashioned liberals and the state idolatry of the Fascists.

"Of these different patterns it is difficult to say which has been the largest contributor to unbalancing the conception of the rôle of the political—whether the Hegelian moralizing of the state, or the Austinian's legal omnipotence, or the totalitarian omniactivity of the nation, or the laissez-faire doctrines of Mill and the classical economists, or the Marxian demand for the elimination of the state, or the collectivist doctrine of the omnicompetence of the community."

A final chapter deals with the problems of national planning, an undertaking with which the author has been prominently identified as a member of the National Re-

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sources Board. He attempts ingeniously to break down prejudice against planning by pointing out that "the Constitution itself was the most important piece of planning in its time." He alleges that "down to the Civil War, no nation had done more deliberate national planning in experimental fields, both economic and political, than the United States"—a view which perhaps unnecessarily minimizes the merchantilist achievement of statesmen like Colbert. On the whole, the chapter skilfully and admittedly summarizes the Final Report of the National Planning Board. The fundamental outlook is sage. It would be well if the majority of thinking people could be persuaded of Merriam's view that, "In many ways of life, the choice is not between regimentation and no regimentation, but between public control and private regimentation, between two systems of regulation, one in responsible and the other in irresponsible hands."

Merriam's whole volume is permeated by a spirit of temperate confidence. In the concluding sentence he states his belief: "For my part I do not believe that America stands at the broken end of a worn-out way. Vistas of wider prosperity than ever stretch out before us; higher standards of American living; finer achievements in American liberty, equality and justice, if we have the wit, the will, the faith, the courage to reach out and take them —to utilize the heritage of American natural and human resources—the richest gift to any modern state."

CARL JOACHIM FRIEDRICH.

Addenda to the "Shropshire Lad"

More Poems, by A. E. Housman. New York: Alfred A. Knopf. $2.00.

A. E. HOUSMAN is less warm, less lucid, than Walter Savage Landor. He is less bleak, more plaintive, than the implacable Thomas Hardy. He has not the nobility of Matthew Arnold, the verve of Ralph Hodgson nor the stateliness of William Watson. Yet guarded judgments in general have conceded to the author of "A Shropshire Lad" a secure place among the minor English poems. His so-called "Last Poems," published in 1922, do not appear to have changed that consensus, nor are these forty-eight additional lyrics, culled from hitherto unpublished work, likely to alter it to any decisive degree.

Still, one may admire many of the poems in this posthumous collection and remain a little regretful that the poet's laurels were not allowed to rest upon "A Shropshire Lad" alone. That first offering, in many respects superb, was fated to be his best. Something of finality seems to have been lost by what has been added. Housman's own instincts on this point appear to have been more acute than those of his brother, Laurence, under whose custodianship these supplemental lyrics were given to the printer. That this is not mere inference is clear from the preface, in which explicit admission is made that publication of the present volume was by the author's permission only, and "not by his wish."

Critical candor cannot but question the judiciousness of an editing which neglected to discard at least two poems of plainly inferior quality. Such stanzas, for instance, as

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those beginning "From the wash the laundress sends . . ." are obviously out of place, and it is difficult not to feel that a disservice was done to Housman's reputation by the inclusion of so paltry a remnant as the suicide piece under title XXVI. But the indiscretions are few, and the reader can turn to stanzas more happily salvaged; to such stir of heart as the disconsolately beautiful lines beginning, "Smooth between sea and land . . ." or to the valiant and spirited "The Sage to the Young Man." These are in the authentic Housman strain. And there are other passages as evocative and moving as many in "A Shropshire Lad" itself.

CLIFFORD J. LAUBE.

For the Waste-basket

Movers and Shakers, by Mabel Dodge Luhan. New York: Harcourt, Brace and Company. $5.00.

"I HAVE a very bad Oedipus complex, Dr. Brill," said Mrs. Mabel Dodge. There is something at once repellant and pathetic about this egocentric heiress who lolls back in her white bed, hung with purest Chinese silks, reading about mysticism and interspersing the chronicle of her lusts with the patter of Freud. She is meticulous in her journalistic shamelessness. When Maurice Sterne, then her lover, was rescued from drowning at Provincetown, his bloated appearance as he was rolled on a barrel so disgusted her that she confesses she hoped the efforts of the life-savers would fail and went home to tea. But Sterne survived to clamp a wedding-ring upon her finger—some years later. "That was pretty bad news," remarked her son who was brought up to be chummy with lovers. "I can't help feeling sad about it," said Marie Hoew, the Suffragist, "think of the disappointment in the whole woman's world today!" "Her beautiful dark eyes were filled with tears as she kissed me," wrote the bride. "Couldn't you have waited to finish your analysis?" asked Dr. Brill.

Among Mrs. Dodge's intimates at this period were the Hapgoods, Robert Edmond Jones, Bayard Boyesen, Emma Goldman, Max Eastman, Bill Haywood, Walter Lippmann. The paganism of her circle was complete. Margaret Sanger is extolled as "an ardent propagandist of the joys of the flesh." A "double-faced Chinese cat" is what Mabel appeared to Isadora Duncan, but Elisabeth Duncan remained a close friend and Mabel financed the opening of the Duncan School at Croton. Mrs. Dodge also describes the development of Dr. Bernard's notorious Institute at Nyack where standing on the head was one of the least nasty of their practises. She states that she has never read a newspaper unless it had something about herself, but once she was stricken with cowardice over what they might print about an illicit drug party held in her own apartment. What happened to a young girl who lost her reason as a result, bothers her not at all. One shrewd personality she could never melt was E. A. Robinson, whose notes are invariably signed, "Yours sincerely."

"Shakers and Movers" is Volume III of Mrs. Luhan's "Intimate Memories." One copy, at least, is now where it belongs—in a waste-paper basket.

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The Weakness of M. Merlin

Bitter Victory, by Louis Guilloux; translated by Samuel Putnam. New York: Robert M. McBride and Company. $2.50.

"BITTER VICTORY" is a strange, deliberately uneven book widely acclaimed in France under its original title, "Le Sang Noir." It chronicles a day in the lives of an oddly assorted group of individuals in a provincial town remote in space from the battlefields, during the period of defeatism soon after the Russian Revolution. It has a heavy overtone of bludgeoning social criticism, but the facts presented are too individual and too regularly fantastic to bear up the criticism with authority. M. Merlin, called "Cripure," is the central figure, and his weakness prevents many other sharper and thoroughly successful characterizations, and many most acutely grasped situations and tones, from giving the scene complete conviction. "Bitter Victory" is deservedly in the "important" class of importations. It concentrates on the problem of sincerity and the author shows what he means. The excursions into the lurid, however, and into the wacky, hinder rather than help. The sentimentality of Cripure and the tragedy of his lost Toinette are, after all, exterior to the central problems, and many of Cripure's numerous motivations have nothing to do with that loaded overtone. Professor Nabucet, the chief enemy, and the people he toadies to, are wonderful enough to assure that the negative side of the novel is taken care of very successfully indeed. The occasional genuine pathos unfortunately does not seem an important part of the book.

A Leader

John L. Lewis, Leader of Labor, by Cecil Carnes. New York: Robert Speller Publishing Corporation. $2.50.

JOHN L. LEWIS is an extremely weighty personality, in a position of central importance, and it is good to have a picture of him such as this book provides. This is not, however, the only picture needed. It is Lewis on the platform and on a platform. It carries him through a bewildering succession of industrial disputes, portraying him on the way, but the casual analysis of why he was continually the leader and why he was constantly fighting is left for some other appraiser. It is always Lewis, the remarkable individual, that holds the stage.

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